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CHURCH IN THE OLD FIELDS

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Hawfields Presbyterian Church and Community in North Carolina

By

HERBERT SNIPES TURNER, D.D.

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Dedicated

to

The Memory of my Father and Mother

and to

my brothers and sisters

and

presented to Hawfields Presbyterian Church
in grateful appreciation for what the church
has contributed to our lives and to the lives
of all those whose roots reach far back
into the life of this church and community.

PREFACE

At the beginning of the eighteenth century, waves of Scotch-Irish emigrants came to America in search of a new way of life. They settled in communities in central and western Pennsylvania and in the "back-country" as far south as northern Georgia. These Scotch-Irish had an unalterable Calvinistic belief in God as the sovereign ruler of men's lives, and, wherever they settled, the church became the center around which they built their community life and from which they drew the inspiration to create a new society of free men.

One of these groups settled in central North Carolina in the Haw old fields between the Haw and the Eno rivers, an area that came to be known as the Hawfields community.

The first reference to a history of the Hawfields Church and community is found in a letter Henry Pattillo addressed to the moderator of the Synod of the Carolinas, dated "Granville, 3d September, 1793," in which he apologizes for not having sent a history of the Presbyterian church in his section and promises to have it ready by the spring meeting, giving as his excuse for the delay, "the infirmities of old age." If Henry Pattillo ever completed a history of the Presbyterian church in central North Carolina, there is no record of it.

On October 16, 1857, the committee that had been appointed to write a history of Orange Presbytery, reported that they had sent out to the various churches a printed circular containing questions that they thought important in collecting materials for such a history. They received little response from the churches, though, and neither Hawfields nor Cross Roads was mentioned among those that did reply.

There is a fragment of "A Sketch of the History of Hawfields Church," written by Mary Wilson and dated September 15, 1857, among the historical papers of the church. It is in the form of answers to questions that she said were sent to her by the Reverend E. W. Caruthers. She may be referring to the printed circular mentioned above.

When Orange Presbytery met at Hawfields in August, 1885, the matter was taken up again, and specific individuals were appointed to write historical sketches of the various churches in the presbytery. Stephen A. White, one of the elders, was appointed to write the history of Hawfields Church. A part of his manuscript is among the historical papers at the church.

In 1914, Mildred White, a history major at the State Normal College for Women in Greensboro, wrote "A History of Hawfields Church" for her senior thesis, which was published in the May, 1914, issue of the *State Normal Magazine*. In the school year of 1917-1918, Elizabeth Scott wrote a paper on "A History of Hawfields Church" and Ruth Covington wrote one on "Education in Hawfields." These papers were a part of their work at the Hawfields School that year. All three of these excellent studies by Hawfields girls furnished much valuable information for this work. In 1945, Mrs. W. Kerr Scott was chairman of a committee from the church which combined the sketches of Mildred White and Elizabeth Scott and brought the story to that date. This study was published in pamphlet form, with the title "Historical Sketch of the Hawfields Presbyterian Church." All of these works have been stepping stones to the present endeavor, and I am indebted to them for many of the facts that they included.

The title of this book contains the word "community" because the church and community have been so intertwined that it is impossible to write about the one without the other.

The people of Hawfields have not, as a rule, been history conscious, and as a result little in the way of personal letters and family records have survived. This situation has made it impossible to give detailed information in many cases where it would have been helpful to do so.

It would be impossible to list the names of all the people in Hawfields and elsewhere who have shown a deep interest in this undertaking and who have contributed helpful information of many kinds to it. To each of them I wish to express my sincere gratitude.

I am especially grateful to James L. McAllister of the Department of Religion and Philosophy and to William J. Kimball of the Department of English in Mary Baldwin College who gave so generously of their time to read and make helpful suggestions about the manuscript. I am indebted also to Mrs. W. L. Davis, Librarian of Mary Baldwin College, for her interest and her care in making a great deal of material available through inter-library loan. Both the Hawfields Church and I wish to express our appreciation to Ralph H. Scott, who has been responsible for collecting the photographs that appear throughout the book. A word of thanks is due also to the staff of the University of North Carolina Press for helpful suggestions concerning the final arrangement of the manuscript.

Edmund Burke once said, "People who never look backward to their ancestors will never look forward to posterity." To make this backward look available for the present generation, the Reverend Ralph L. Buchanan and the session of Hawfields Church persuaded me to undertake the writing of a history of the church and community. It has been a rich and rewarding experience, and I am grateful for this opportunity to pay tribute to a fine church and community.

Herbert S. Turner

Mary Baldwin College
Staunton, Virginia
May, 1962

CONTENTS

CHAPTER PAGE

Preface vii

I. The Haw Old Fields 3

II. The Great Migration 23

III. The New Beginning, 1738-1765 34

IV. Reverend Henry Pattillo, 1765-1775 52

V. The American Revolution, 1776-1791 79

VI. The Great Awakening, 1792-1819 96

VII. The Ante-Bellum Era, 1820-1849 115

VIII. The Civil War Period, 1850-1873 140

IX. The Era of Rebuilding, 1874-1900 162

X. The Dawn of a New Century, 1900-1925 179

XI. A Community Center, 1926-1948 211

XII. Rural Church of the Year, 1949-1959 226

Epilogue 242

Appendices 245

Notes 273

Index 289

ILLUSTRATIONS

facing page

Hawfields School, 1908 68
Hawfields School, 1911 69
Hawfields School, 1913 84
Hawfields Men's Bible Class 85
Hawfields Women's Bible Class 132
William D. Paisley, 1801-1818 133
Anderson Green Hughes, 1843-1873 133
Calvin Newton Morrow, 1873-1882 133
Samuel Hall Chester, 1884-1889 133
Goodridge A. Wilson, 1890-1891 148
R. W. Culbertson, 1892-1906 148
B. W. Mebane, 1907-1911 148
J. W. Goodman, 1912-1917 148
Jonas Barclay, 1917-1920 149
M. E. Hansel, 1921-1925 149
N. N. Fleming, Jr., 1926-1948 149
Ralph L. Buchanan, 1949-1959 149
Samuel N. Thomas, Present-Day Pastor 196
Hawfields Presbyterian Manse 196
Original Manse 197
Session House 197
Present-Day Hawfields Presbyterian Church 212
Present Church and Educational Building 212
Presentation of Portrait of R. W. Scott 213
Group of Hawfields Parishioners 213

CHURCH IN THE OLD FIELDS

CHAPTER I

THE HAW OLD FIELDS

Between the Haw and the Eno rivers, beginning roughly with the great bend in the Haw River that skirts the towns of Burlington and Graham and extending south to about Saxapahaw, there lies a section of the country first known to the white man as "the Haw old fields." It had no definite boundaries other than the two rivers on the east and west, and the name was rather a description of the watershed of these two rivers where they flow somewhat parallel to each other. When the settlement grew up around Hillsboro, the name "Haw old fields" was used to designate the region to the west of that community and extending to the Haw River.

With the coming of the Scotch-Irish and the founding of the church that took the name of the section, Hawfields came to be more or less identified with the community that worshiped in the church. With the passing of time and as the section became more thickly settled, other communities grew up within this area. But while the Hawfields community of today occupies only a small part of the region that originally bore the name, and while people no longer come from the outlying sections to worship at the old church, it is today the very heart of the original "Haw old fields." The church has preserved the name which otherwise might have been lost with the changes made by time; and it draws the vigor and strength of its life today from roots that go back to pioneer days and to a great historic past.

Physical Characteristics

The Haw River, which was the western boundry and which in turn gave the name to this section, received its name from the last syllable of the Saxapahaw or Sissipahaw Indians who lived along its banks and tributaries.[1] The prevailing topography is a gently rolling upland of an elevation varying from five to six hundred feet, its surface sloping with its many streams toward the south and southwest.[2] It was a beautiful country with vast open areas of rich red-clay soil that produced a luxurious growth of tall grass, wild pea vines, and wild flowers. Along the ridges were wooded areas of hardwood trees, mostly various types of hickory and oaks impressive for their height. There were no pines in those early days.[3] After John Lawson, an early traveler, explorer, and historian of North Carolina, left the Eno River on his way to the eastern settlement he found pines in what are now Durham and Wake counties and remarked that they were the first pines he had seen in 125 miles.[4]

No one knows who the first Europeans to see this section were. More than likely they were the early traders who passed through it on their way to the Cherokee Indians on and beyond the Catawba. Whoever they were, they were so impressed with it that its beauty and desirability were generally known while it was still a vague section somewhere in the back-country. The Indian villages were located along the larger streams, the Haw and the Eno rivers, and the vast open fields that formed the heart of this region were the feeding grounds for all sorts of wild game.[5]

Some of the early explorers and travelers who passed through this section later wrote accounts of their travels. It is to these that we owe our first historic description of the native beauty of the "Haw old Fields," untouched by the hand of civilization.

As far as is known, the earliest of these visitors to the "Haw old Fields" who left any record of his journeys was John Lederer, who traveled through the section in the early summer of 1670. He described it as "very open, and clear of woods," and as having, "a rich soyl, and yet abounding in Antimony."[6] (Antimony probably refers to the white flint rocks so common to this area.) In 1707, John Lawson wrote, "The land is extraordinary rich, no man that will be content within the bounds of reason, can have any grounds to dislike it."[7]

On July 28, 1731, William Byrd, who surveyed the line between Virginia and North Carolina, wrote to Captain Burrington, who was then Governor of the Province, "It must be owed North Carolina is a very happy Country where people may live with the least labours that they can in any part of the world . . . but no place has so great a character for fertility and beauty of situation, as the Haw old fields which lye on the North branch of Cape Fear and I fancy that is the very spot your Excellency has chosen because it answers both in distance and quantity to what you say you have purchased."[8]

In 1737, just before the first white settlers came, Dr. John Brickell wrote, "Here are in several Places large *Savannas,* beautiful to behold, which at certain Seasons, appear at a distance like so many Pleasure Gardens, being intermix with a variety of Spontaneous Flowers of various Colors, such as the Tulip, Trumpet-flower, Princess-feather, and several others, with great quantities of Grass on them."[9] It was this beauty spot of nature that was to become the home of the Hawfields community and of the Hawfields Church.

These old fields of the Haw River were also rich in many kinds of wild fruits and wild game. In October, 1728, when William Byrd and his party of surveyors were in the region of the Hyco River, just below the present city of Danville, he mentions in his *History of the Dividing Line* the abundance of wild grapes of various kinds (some of which correspond to our wild muscadines), chestnuts, chinquapins, and wild honey in abundance, that were to be found in that region. Since he refers to an area just north of the Haw old fields, it is safe to assume that the wild fruits would be found there also.

Byrd also writes of the abundance of wild game in this region. "One of our men Spy'd three Buffaloes, but his Piece being loaded only with Goose-shot he was able to make no effectual Impression on their thick hides." Byrd was impressed by the "enormous strength" and size of the buffalo: "The portly figure of this Animal is disgraced by a Shabby little Tail, not above 12 Inches long." The Indians made large spoons from the buffalo horns, "which they say will split and fall into Pieces whenever Poison is put into them."[10] Herds of such animals once roamed the grassy fields and wooded areas of what is now the thickly settled Hawfields community. Bear, which he said fed upon "Acorns, Chestnuts, Chinkapins, Wild-Honey and Wild-Grapes," while the season lasted, were also plentiful.[11] Byrd mentions the abundance of wild geese also: "The Indians call this Fowl Cohunks, from the hoarse Note it has, and begin the year from the Coming of the Cohunks, which happens in the beginning of October."[12] Geese were found in abundance along the streams of the Haw old fields in the fall of the year. Lawson mentions seeing great flocks of wild turkeys just after he had crossed the Haw River, which would put them about where the church now stands.[13]

The First Inhabitants

There are no camp sites or deposits that would indicate that Indians had ever lived for any length of time in the Haw old fields, even in prehistoric times.[14] However, when the country was more extensively farmed than it is now, and when plowing was done with the hand plow, it was not uncommon for farmers to pick up arrowheads in the fields. E. C. Turner at one time had a large collection of arrowheads and a tomahawk made of stone which he had picked up near his home and around the spring just below the present cemetery, an indication that Indians had once used this spring. Other farmers in the Hawfields section also had collections of arrowheads.

The Indians always located their villages along streams; the bottom lands were usually used for agriculture, and the village itself was located on the rise from the valley.[15] The villages were not compact like our towns. It was not unusual for a village to extend for several miles along a stream, with family cabins clustered together. The first explorers who passed through the Haw old fields found Indians living along the Haw River, along the Eno River above Hillsboro, and the Occoneechees living in and around what is now Hillsboro.[16] All of these were remnants of what had once been larger tribes, but war, disease, and contact with the white man had reduced them to the status of displaced persons, wandering from place to place.[17] The Indian was by nature a rover, and often a rover by necessity, in search of more adequate food supplies.

For a long time before the white man came, there had existed an undying feud between the Northern Indians, whose confederation centered around the Great Lakes, and with whom additionally the powerful Tuscaroras on the Neuse and Roanoke rivers in eastern Carolina were confederated, and the Southern Indians.[18] The Southern Indians, to whom the Haw old fields Indians belonged, were all of Siouan ancestry and are thought to have come from the southwest beyond the Mississippi.[19] They differed in language from the Northern Indians and were not so barbarous and treacherous. They tended to live a more peaceable life, living in villages and cultivating the soil. The boundary line between these two groups ran through central North Carolina, and by the time the Indians became known to history most of the Southern Indians had been driven from Carolina. Tradition assigns several points along the Haw and Deep rivers, just below the Haw old fields, as scenes of great battles between Northern and Southern Indians.[20] Byrd, in his *History of the Dividing Line,* also refers to "the Great War" between the Indians.

More destructive, however, than these pitched battles were the constant raids these Indians made on each other. Byrd also writes of the raids, "And now I mention the Northern Indians, it may not be improper to make Notice of their implacable Hatred of those of the South. Their Wars are everlasting, without any Peace, Enmity being the only Inheritance among them that descends from Father to Son, and either Party will march a thousand Miles to take their Revenge upon such Hereditary Enemies."[21]

The extent to which disease had destroyed the Indians is described in a letter from Arthur Dobbs to the Board of Trade, written January 19, 1760:

> I think it proper to inform your Lords that the smallpox has got among the Indians, the Cherokees and Catawbas and the account we have from the last are that great numbers have perished but as they have all dispersed in the woods to avoid it they say there are not 40 of their Warriors left in their Towns and should they be much diminished so as not to make up a Nation they talk of removing to Join the Creeks.

Evidently he did not have an opportunity to send this letter, for he added a postscript, dated March 12, "the Catawba nation is almost destroyed by the Smallpox, not forty men left alive."[22]

The cruelty of the Spaniards both in Florida and during their raids into the interior had set many of the Southern Indians on the move northward, and some writers think that the Indians in the Haw old fields were Southern Indians who were on the move.[23] It is certain that by the time they had made contact with the North Carolina settlers, they had become migratory Indians.

Unfortunately, of the three groups of Indians living on the outskirts of the Haw old fields, the ones of most interest to the people of Hawfields are the very ones about whom the least is known. The Indians who roved over these fields and camped along the many streams were in all probability two closely related tribes, more commonly known as the Shackory Indians and the Saxapahaw Indians, although some writers are inclined to say that they were the same.[24] At any rate, in the few references that are made to them in history they are usually found together. They are called by various names, such as Cacores, Shaccores, Shakori, Shachory, Saxapahaw, or Sissipahau (as Lawson called them). All of these names have the same root meaning, and these variations in names may have been due to a faulty understanding of poor interpreters.[25] The first mention of these Indians is found in the accounts of Spanish explorers who were pushing into the interior from Florida in search of gold. In the account of his explorations, Ayllon, who penetrated the interior before De Soto's famous exploration, mentions Chicora Indians. Blande, another explorer, in his account mentions "Schochoores old fields," suggestive of "Haw old fields" of a much later day.[26] In 1566 the Spanish explorer, Juan Padro, traveled as far into the interior as South Carolina. He mentions Issa, Guatari, and Sauxpa Indians, who were probably of the Catawba, Wateree, and Saxapahaw tribes. This is the first clear mention of Saxapahaw Indians.[27]

In 1521 two Spanish vessels reached the coast of South Carolina and carried away a number of Indians to be sold as slaves in the West Indies. One of these Indians was named "Francisco of Chicora." Chicora was a tribal name equivalent to Shackory.[28] All of this would suggest that the Indians living on the Haw River when this section first became known to the white man were Southern Indians who had migrated northward to escape the Spaniards.

English explorers who traveled through the Haw old fields left only meager descriptions of the Indians they found there, and even here the names Shackory and Saxapahaw are confused, and we know more about Shackory Indians than we do about Saxapahaw Indians.

When some of Francis Yeardley's men visited the Tuscaroras on the Roanoke River in 1654, they learned of a great nation called Cacores who lived to the west. They were described as "a very little people in Statue, not exceeding youths of thirteen or fourteen years, but extremely valiant and fierce in fight, and above belief in swift retirement and flight, whereby they resist the puissance of this potent, rich and numerous people."[29]

When John Lederer passed through the Haw old fields in 1670, he said that "Fourteen miles West-Southwest of the Oenocks [Eno], dwelt the Shackory-Indians. . . . Finding them agree with the Oenocks in Customs and Manners I made no stay here, but passed through their Town."[30] The name of this town was Shakor, and it was located on the Haw River a short distance above Swepsonville.

In 1712 these Haw River Indians were found farther down the river. They had been driven from their homes along the river and in the Haw old fields by the Tuscaroras because they refused to join with them in the Indian uprising against the eastern colonists in 1711. In this conflict Captain Bull of South Carolina raised a company of whites and Indians to come to the rescue of the colonists, and in his company he listed twenty-two Saxapahaw Indians.[31] No one knows what finally became of these Indians who once lived in this section. They gave their name to the beautiful Haw River, which had furnished them an abundant supply of fresh fish, where "even the shad came up the Haw River as far as Hawfields."[32] Also they left their name to the old fields that they had roamed and that had furnished them with game and, in after years, of course, the name came down to Hawfields Church.

The Eno Indians, who, Lederer said, lived fourteen miles from the Haw River, lived along the banks of the Eno River. The first mention made of these Indians is in the account that Francis Yeardley's men gave of what they learned from their visit to the Tuscaroras in 1654. They reported that "there is another great nation by these called Haynokes, who valiantly resist the Spaniard's northern attempts."[33] This bears out the theory that the Indians of the Haw old fields were all of Siouan ancestry and that they had migrated from their southern homes northward to escape the ravages of the Spaniards. It is also in line with the theory that none of these Indians had lived in the Haw old fields for a very long time before this section became known to the white man.

These Eno Indians are of special interest to the people of Hawfields because of John Lederer's description of their village and his statement that the Indians on the Haw River were similar in "Customs and Manners" to those on the Eno. This description is of special importance too, because it is the only available contemporary description of what the Indian villages in the Haw old fields looked like. Lederer tells how he reached Oenock on June 16, 1670, and then gives a description of the Indian town. "The Country here, by the industry of those Indians is very open and clear of woods." They built their towns around an open field that was used for recreation and sports, chiefly the "Slinging of stones." He said they were "mean in stature and courage, covetous and thievish. . . . They plant abundance of Grain, reap three Crops in summer." They built their houses of "Watling and Plaister," and in summer "the heat of the weather [made] them chuse to lie abroad in the night under their arbours of wilde Palm." They parched their nuts and acorns over the fires, the nuts yielding a milky liquor and the acorns an "Amber-color'd Oyl" when they were pressed. These were mixed together and cakes were dipped into the liquid and served to their guests as great delicacies.[34]

Lederer was not very complimentary in his comments on the Eno Indians, but it must be remembered that the observations and conclusions of these early explorers were often incorrect because of their limited knowledge, lack of understanding, and personal motives or speculations. Lederer's description of the Eno Indians, and his statement that those living on the Haw River were similar in "Customs and Manners," fits in with what Yeardley's men had learned from the Tuscaroras. It does, however, raise the question as to whether Lawson met these same Indians when he crossed the Haw River thirty years later. He writes that they were Sissipahaw Indians and makes the statement that the Indians were tall and straight.[35] If he had met with Indians who were small "in Statue," he certainly would have mentioned that fact.

By the time Lawson visited the Haw old fields in 1701 the Schoccoree and Adshusheer tribes (whose origins are unknown) had combined with those along the Eno River under the tribal name of Eno. A short time after 1700 part of these had migrated to Virginia and were living near Clarksville. Later they made their way north and lost their identity by merging with other tribes. Others found their way to Eastern Carolina and mingled with the mixed bloods of Robeson County, later called the Croatans.[36]

The third group of Indians who lived in the Haw old fields and perhaps the best known were the Occoneechees. They are first and mentioned by Lederer, who found them in 1670 living on the largest of the islands at the junction of the Dan and Staunton rivers near Clarksville, Virginia. He called them the Akenatzy Indians. Unfortunately these islands are now flooded by the Bugg's Island reservoir and further archaeological research about them is impossible.

The island-dwellers were a strong tribe, fierce "and war-like, and their power was feared by neighboring tribes. They controlled the back-country trade, forcing traders to pass through their island gateway to the hinterland of the Piedmont, and compelling the westward Indians to transport their furs via Occaneechee Town."[37] Their position as middlemen in the early days of fur trade between the colonists and the Indians made them for a time very prosperous. Wertenbaker described them

> as a stout people, and the most enterprising of traders. Their chief town, situated upon an island in the Roanoke River and defended by three strong forts, was "the Mart for all the Indians for at least 500 miles" around. The beaver skins stored in this place at the time of Bacon's expedition are said to have valued no less than £1,000. Persicles, their king, was reported to be an enlightened ruler, "a very brave man & ever true to ye English."[38]

In his expedition against the marauding Indians from the north, Nathaniel Bacon reached the Roanoke River in the spring of 1676 and demanded food and supplies from the Occoneechees who were supposed to be friendly to the settlers. When, through some misunderstanding this was refused, Bacon attacked their principal town and mercilessly butchered many of their defenseless men, women, and children. The Indians put up a brave and stubborn defense in which their king and many of their braves were killed, but when it seemed hopeless to fight further, they deserted the remaining forts and, with their women and children, escaped across the river and moved south to the banks of the Eno River near the site of the present town of Hillsboro.[39]

It was here that Lawson found them in 1701 and described the delightful manner in which he was received by them on that winter afternoon:

> About three oclock we reached the town, and the Indians presently brought us a good fat Bear, and Venison, which was very acceptable at that time, Their Cabins were hung with a Good Sort of Tapestry, as Fat Bear, and the Barbakued or dried Venison; no Indians having greater plenty of provision than these. The Savages, do indeed still possess the Flower of Carolina; the English enjoy only the Fag-end of that Country.[40]

Nineteen years later, in 1720, these Indians were living at Fort Christanna, in Brunswick County, Virginia. Later they joined with remnants of other tribes and moved north, stopping at Shamokin, Pennsylvania, then at Cayuga, New York. In 1779 they moved to Canada.[41] They perpetuated the fact that they once lived in the Haw old fields by leaving their name to the hills about Hillsboro, calling them the Occoneechee Mountains.

Lawson's book, in spite of its many inaccuracies, ranks high among the histories of the time for its description of the Indians. One writer says, "Its picture of the Indians, among whom the author ate, slept, and moved as freely as a native, is beyond question among the most striking and the most accurate of their generation."[42] This statement is borne out in his description of Indian men and women. Of the Indian men he wrote,

> The Indians of North Carolina are a well-shaped clean made People, of different Statures, as the Europeans are, yet chiefly inclined to be tall. They are a very straight people. Their Eyes are commonly full and manly, and their Gate sedate and majestic. They have no hairs on their faces (except some few) and those but little. They are continually plucking it away from their faces, by the Roots.

Of the Indian women he wrote,

> As for the Indian women, which now happen in my way; when young, and at Maturity, they are as fine-shaped Creatures (take them generally) as any in the Universe, They are of a tawny complexion, their eyes very brisk and amorous, their Smiles afford the finest Composure a face can possess; their Hands are of the finest make, with small long Fingers, and as soft as their Cheeks; and their Whole bodies of a Smooth Nature.[43]

Lawson's description of the Indian homes is similar to Lederer's account and adds, "The Cabins they dwell in have Benches all around, except where the door stands, On these they lay Beast-

Skins and Mats made of Rushes, whereon they sleep and loll. In one of these several Families commonly live, though all related to one another."[44] Of their farming and planting he wrote,

> They have no Fences to part one another's Lots in their Corn-Fields; but every Man knows his own, and it scarce ever happens that they rob one another of so much as an Ear of Corn, which if any is found to do, he is sentenced by the Elders to work, and plant for him that was robbed, till he is recompensed for all the damage he has suffered in his Corn-Field; and this is punctually performed, and the Thief held in Disgrace that steals from any of his Country-Folks.[45]

These quotations and observations on Indian life and manners may be concluded with one final observation: "They never fight with one another, unless Drunk, nor do you ever hear any scolding among them. They say the Europeans are always wrangling and uneasy, and wonder that they do not go out of this World, since they are so uneasy and discontented in it."[46]

It was nearly a half century after Lawson visited in the Haw old fields before the first European emigrants came to live there, and by that time practically all of the Indians had disappeared, leaving only names as an evidence that they had once lived in a section that Lawson says, "was so delightful that it gave us a great deal of satisfaction."[47]

The Great Trading Path

North Carolina has many beautiful highways today, but the most ancient and most historic of these is unmarked. It still exists, however, as a part of the present complex highway system. This highway is known to history as "The Great Trading Path." Long before it became the main thoroughfare for the fur traders of Eastern Virginia and the Catawba and the Cherokee Indians of the West, it was an ancient and well-known Indian trail, along which some of the great battles between Northern and Southern Indians were fought.

The Indians had no need for signs such as mark our present-day highways, for they could follow these ancient trails with ease. But the early traders and explorers made notches on the trees along the way to distinguish them from buffalo paths, so that they would not be led astray. In 1737, Dr. John Brickell wrote: "In other parts the Roads are more like Paths than any publick Road . . . wherever you meet any of these Paths like Roads, with the trees marked or notched on each side, it is a sure sign that it is the publick Road from one *Christian* Town to another."[48]

The Great Trading Path crossed the Virginia-Carolina border somewhere near where the Roanoke River crosses this line. Byrd states "This is the ford where the Indian Traders used to cross with their Horses, on their way to the Catauba Nation."[49] It then followed a southwesterly direction, passing somewhere between Roxboro and Oxford and then on to Hillsboro. United States highway 1 near the Virginia line most certainly follows part of this trading path. Long before the modern highways were built, the old "Hillsboro-Salisbury Road" that dates back to pioneer days was the outgrowth of the pioneers traveling this trading path between these two points. For this reason it can be traced more accurately here than anywhere else along the line. This road crossed the present line between Alamance and Orange counties near where the first Hawfields Church was built; the present hard surface road from the county line to the present church is on this old road bed. Instead of making the turn as the present highway does to cross U.S. 119, it ran straight through what is now the southern part of the cemetery close by the site of the old church in the southeast corner of the cemetery, then followed the present highway by the old Hawfields School and the Scott farms to the Haw River. It is not certain just where the trail crossed the river. It was either at Swepsonville or just up the river somewhere between there and the bridge on N.C. 54 and from thence on to Salisbury and to the Catawba, near Charlotte.[50]

This historic highway was the gateway into the interior for the early pioneer settlers and one of the contributing factors in the location of the industrial heart of North Carolina in the Piedmont area. All of the early settlements, Hillsboro, Hawfields, Greensboro (Buffalo), Winston-Salem, Salisbury, and the region around Charlotte were on or near this highway. A look at a present-day highway map will show that the line of this old trading trail can almost be drawn on the present highway system.[51] It has been estimated that one in five of the present population of the state lives within a short drive of this ancient trading path.

William Byrd's *History* gives the following account of the flow of traffic along this trading path before any of the various settlements were made in the interior. "The Trading Path above-mentioned receives its Name from being the Route the Traders take with their Caravans, when they go to traffick with the Catawbas and other Southern Indians. The Catawbas live about 250 Miles beyond Roanoke River, and yet our Traders find their Account in transporting goods from Virginia to trade with them at their own Towne." The goods for this Indian trade consisted of such items as guns, powder and shot, hatchets, cutlery ware, brass rings and other trinkets, which were made up in packets and loaded upon horses, each animal carrying from 150 to 200 pounds. At the height of this trade, caravans up to 100 horses conducted by about 15 men were not unusual, but by the time Lawson met one of these caravans they had dwindled to less than half that number. The course from Roanoke to Catawba lay "thro' a fine Country, that is water'd by Several Beautiful Rivers. . . . Between Eno and Saxpahaw rivers are the Haw old fields, which have the Reputation of containing the most fertile high land in this part of the World, lying in a Body of about 50,000 acres."[52]

This ancient trading path is of special interest to the people of Hawfields because some of those early explorers and traders wrote descriptions of the beauty and charm of the Haw old fields that were later to become the home of the Scotch-Irish ancestors of the Hawfields people.

In the early summer of 1670, John Lederer followed this path from the Virginia line (getting lost before he reached the Eno), then went on through the Haw old fields to the Yadkin. From there he turned east to a point near Fayetteville and from there returned to Virginia.[53] Three years later, in 1673, Abraham Wood, head of the fur trading business at Fort Henry (now Petersburg, Virginia), sent out James Needham and Gabriel Arthur along this same path on an exploring expedition into the interior with instructions to go as far as the mountains if possible, for the purpose of extending the fur trading business. Although they left no description of the trading path, some mention of their journey is important for the light it throws on the tension that had developed between the fur traders and the Occoneechee Indians while they were still living on the islands at the junction of the Dan and the Staunton rivers. On Needham's second journey he set out from the Occoneechee town in company with several Indians including "Indian John." When they had reached the Yadkin, Needham and "Indian John" quarreled and Needham was shot by the Indian, who then "ripped open the body of his victim, tore out his heart, and held it aloft as he turned to the east and vented his rage at the English."[54]

The best known of these early explorers and the one who gave the fullest description of the Haw old fields was John Lawson. In company with six other Englishmen he set out on his exploratory mission on December 28, 1700. They started from what is now Charleston, South Carolina, and traveled by canoe up the Santee to the French settlement in the interior. From there they proceeded on foot and traveled up the east side of the Santee, Wateree, and Catawba rivers until they reached the Great Trading Path. They followed the path through central Carolina to the Eno River. Lawson wrote this description of the Haw old fields: "At last we determined to rest on the other side of a hill which we saw before us; when we were on the top thereof, there appeared to us such another delicious, rapid stream as that of Sapona, having large stones, about the bigness of an ordinary house, lying up and down the river."

Some of the old settlers in the Hawfields recalled that at one time there was a number of very large rocks that stuck out of the river at an old crossing between where N.C. 54 crosses the river and Swepsonville. After the dam was built at Swepsonville they gradually became buried in the mud and water. This may have been the place to which Lawson referred. Lawson continued:

> As the wind blew very cold at N.W., and we were very weary and hungry, the swiftness of the current gave us some cause to fear; but at last, we concluded to venture over that night.
>
> Accordingly we stripped, and with great difficulty (by God's assistance) got safe to the north side of the famous Haw River, by some called Reatkin; the Indians differing in the names of places according to their several nations. It is called Haw River, from the Sissipahau Indians, who dwell up this stream, which is one of the main branches of Cape Fear, there being rich land enough to contain some thousands of families.
>
> Here is plenty of good timber, and especially of a scaley barked oak; and as there is stone enough in both rivers and the land is extraordinary

> rich, no man that will be content within the bounds of reason, can have any grounds to dislike it.
>
> As soon as it was day we set out for the Achonechy town, it being by estimation, twenty miles off, which I believe to be pretty exact. We were got halfway, (meeting great gangs of turkeys) when we saw at a distance, thirty loaded horses coming on the road, with four or five men, on other jades driving them. We charged our pieces and went up to them; inquiring whence they came from? They told us from Virginia.[55]

The leader of this Virginia group was a trader named Massey, who on learning from Lawson that he was making his way to the eastern Carolina settlement, advised him to secure the services of an Indian guide named Eno-Will, who was then in the Occoneechee town. The Virginia men said that they "had never seen 20 Miles of such extraordinary rich land, lying all together, like that between Haw River and the Achonechy Town." Having taken leave of the others, Lawson and his company arrived on the Eno about three o'clock in the afternoon. Lawson wrote further: "We had not been in the Town two Hours when Eno-Will came into the King's Cabin; which were our Quarters. We ask'd him if he would conduct us to the English, and what he would have for his pains; he answered that he would go along with us, and for what he was to have he left to our discretion."

He went on, "The next morning we set out with Eno-Will toward Adshusheer, leaving the Virginia Path and striking more to the Eastward for Ronoack. Several Indians were in our Company belonging to Will's Nation, who are the Shoccories, mixed up with the Eno Indians, and those of the Nation of Adshusheer. Eno-Will is their chief man, and rules as far as the Banks of Reatkin."[56] Finally the footsore adventurers reached the settlement in eastern Carolina after a journey of about seven weeks. Lawson developed great respect and admiration for his Indian friend and guide and afterwards wrote of him: "Our Guide and Landlord, Eno-Will was of the best and most agreeable Temper that I ever met with in an Indian, being always ready to serve the English, not out of Gain, but real affection."[57]

When William Byrd was surveying the dividing line between Virginia and Carolina he was so impressed with the land that he afterwards purchased twenty thousand acres just east of the present town of Leaksville and named it "The Land of Eden." In the fall of 1733 he set out to survey this land. On September 12, he recorded:

> We sent for an old Indian called Shacco-Will, living about 7 miles off, who reconed himself seventy-eight years old. This fellow pretended he could conduct us to a silver mine that lies either upon Eno River, or a creek of it, not far from where the Tuscaroras once lived. But by some circumstance in his story, it seemed to be rather a lead than a silver mine. However, such as it is, he promised to go and show it to me whenever I pleased. To comfort his heart, I gave him a bottle of rum, with which he made himself very happy, and all the family very miserable by the horrible noises he made all night.[58]

Douglas L. Rights identifies this man with Lawson's Eno-Will and points out the degradation to which the white man's fire-water had brought the noble Lord of the Eno.[59]

Lawson returned to London in 1707 and wrote his book, *A New Voyage to Carolina,* which was published in 1709 and later reprinted as the *History of North Carolina.* Lawson returned to Albemarle in 1711 and became active in the life of the colony, first as Deputy, then as Surveyor-General. His work as surveyor brought on him the wrath of the Indians, who connected his surveying activities with the loss of their lands. In the fall of that year he was captured by them and put to death. One report has it that he was hanged, another that his throat was cut from ear to ear with his own razor. Christopher Gale, a contemporary wrote, "the savages stuck him full of fine small splints of torchwood, like hog bristles, and so set them gradually on fire."[60]

The Great Trading Path was not only the gateway to the interior for the early pioneers; it also determined in large measure where they settled. Between 1737 and 1740 the Scotch-Irish came into the Haw old fields and staked out their home sites, some moving farther on and settling along the Eno River. About the same time Presbyterians from central Virginia moved farther down and formed the Nut Bush and Grassy Creek communities near the Virginia-Carolina line. These communities in the early days were often served by the same minister who preached at the Hawfields. Still others settled along this trail in the Yadkin Valley and on toward what is now Charlotte. A look at the map will show that these communities were all on a line near this old trail, which served as a line of communication between the lonely and isolated settlements.

Still later another settlement grew up on the Eno, and the town of Hillsboro was laid out. When this outpost became one of the seats of government along with the settlement at Salisbury, the old trading path was the natural line of communication between these two places; and many of the famous officials of colonial times, first on horseback and then by stage coach, traveled back and forth between these two towns through the Hawfields. It was along this path, which had now become the Hillsboro-Salisbury Road, that Governor Tryon led his troops to meet the Regulators at the Battle of Alamance in the spring of 1771.

On March 17 or 18, 1776, Daniel Boone and his company set out from Hillsboro along this road through the Hawfields on his way to the West.[61] During the Revolutionary period, Cornwallis followed General Greene in his march from Kings Mountain almost to Greensboro along this road. When General Greene crossed the Dan River before Cornwallis could engage him in battle, Cornwallis retreated to Hillsboro to regroup his troops and to collect supplies. Then on February 26, 1781, he set out with his British troops and Tory allies along the Hillsboro Road, which he followed as far as the Haw River, on his way to meet General Greene at the battle of Guilford Courthouse.[62] During the Civil War, this historic old highway was one of the important roads for the movement of troops and supplies in North Carolina.

Land Speculation in the Haw Old Fields

With the beginning of the settlements in the New World there was a general belief that vast fortunes were to be made quickly and easily by investing in land in America. In 1663, Charles II gave to eight men who came to be known as Lords Proprietors, a vast territory extending from the Virginia line to the Spanish line in Florida and westward. These men appointed the successive governors of the province, most of whom were conspicuous for their bad government and for their efforts to advance their own personal fortunes as well as the fortunes of the Lords Proprietors.

In 1728, after years of misrule and disillusionment about making vast fortunes, all of the Proprietors except John, Lord Carteret, who afterwards became Earl of Granville, sold their interests to the

Crown. The Earl of Granville decided to keep his share of the land, and in 1743 and 1746 his share was laid off by ten commissioners, five appointed by the Earl of Granville and five by the Crown.[63] It was bounded on the north by the Virginia line and on the south by a line that extended from the Atlantic westward indefinitely along the parallel of longitude 35° 14′. This line is now the southern boundary of Chatham, Randolph, Davidson, and Rowan counties. From the time this line was run, all interests of the Crown ceased in the extensive territory, and the Earl of Granville appointed Moseley and Halton as his agents to collect rents and to make grants in his name.[64] They were to sell the land at the highest rate they could get, with a tax of seventy-five shillings on each one hundred acres to be paid each year as a quit rent.

The interior of Carolina was as yet largely unknown except to the few adventurous traders who had made their way to the Catawba, and patents for large tracts of land were issued without any very definite idea as to their boundaries. Sometimes blank patents —patents in which the number of acres were left blank to be filled in by the purchaser for any number of acres he might desire— were issued for this as yet unexplored country, a practice that led to many speculative scandals. The attractiveness of the open Haw old fields was vaguely known, however, and many were anxious to obtain land there. As a consequence, much more land was patented than actually existed in the area.

Dr. George Allyn gave a deposition in 1731 that he was a witness to a transaction in which Mr. Thomas Jones agreed to exchange with Mr. George Polloch a tract on the Marrottoch River,

> for a Patent for Lands in haw old fields which was Blank and a receipt on the back of said patent for ye purchase money but by whome signed this Deponant remembers not and further that he has seen a great many blank patents without any number of acres mentioned therein with receipt on the backs of said patent for the purchase money paid but the sum not expressed.
>
> And further this Deponant saith not.
> Sworn to April 24th 1731
>
> George Allynn.[65]

These blank patents were one of the many evidences of graft in the land speculations of that day.

Another land speculator who had acquired vast holdings in Carolina was Henry McCulloch. On April 29, 1736, he presented a petition at the Court of St. James which stated: "That there are vast quantities of Land in His Majesty's Colony of North Carolina uncultivated and particularly on the Branches of Cape Fear River wherein few or no settlements have been made till within these twelve years and them at present very inconsiderable." He requested a "Tract of sixty thousand acres situated toward the North West at or near a place there commonly called or known by the name of the Haw Fields." Should the request be granted he agreed to settle three hundred Protestants in the space of ten years and, because of the hazard and expense of this project, he requested that it be exempt from quit rents for ten years. Also a clause was to be inserted which would protect the rights of any who might have lawful claims to land within this territory.[66]

In August, 1755, Henry McCulloch and Joshua Wellcox were to appoint deputies who were to have power to sell eight tracts, "Situate and Lying near or upon Haw River," each containing 12,500 acres, reserving to McCulloch the yearly rent of four shillings for every one hundred acres.[67]

George Burrington, who was governor of the colony from 1724 to 1734 had also obtained large holdings in the Haw old fields. On May 15, 1733, Edward Porter prepared a long narrative in answer to the charges of graft and mismanagement that Governor Burrington made against him before the Lords Commissioners for Trade and Plantations, in which he indicated that these men would do well to inquire into the manner in which Governor Burrington had obtained the lands he held in the Haw old fields.[68] One legend is that this land was turned over to him by the Earl of Granville in payment for gambling debts. "On October 1, 1736 Governor Burrington borrowed of Edmund Strudwick, a retired merchant of St. Ann's Parish, Westminster, London, 1,140 pounds, giving as security besides his lands, an assignment against the British Government."[69] No part of this was paid during the lifetime of Mr. Strudwick, and soon thereafter Burrington was arrested and put in prison for debts. In the settlement of Burrington's estate after his death, this land in Haw old fields passed to Samuel Strudwick, a son of Edmund Strudwick.

In October, 1764, Samuel Strudwick came to North Carolina to look after his lands in the Hawfields.[70] He found a confused state of affairs: the land had passed through a number of hands without any regard to the people who were fast settling there. Some of these had obtained patents for their land from the Earl of Granville's agents, while others had no title at all except what they hoped to acquire by possession.

In 1766, Strudwick tried to meet with these settlers, a few of whom recognized his claims; but many who had already secured patents for their land were not disposed to pay for it a second time. The whole matter became a subject of court proceedings for years, with the result that Strudwick lost about one-third of his property. On April 17, 1768, Francis Nash wrote to Edmund Fanning: "And as an instance of the evil and destructive consequences that naturally follows from such rebellious and disorderly violation of the laws, we are creditably informed that Mr. Strudwick's tenants have entered into an association among themselves to keep forcible possession of his lands, and for that purpose yesterday held a meeting in the Haw Fields."[71]

As a result of these troubles over land titles a number of the early settlers left the Hawfields and settled in the New Hope community. One of those who moved to the New Hope community was William Craige. It was on the land that he had taken up that Samuel Strudwick finally settled in 1764 and built his country home, which he called "Winindale."[72] In after years it was known to the people of Hawfields as "The old Strudwick Place." Still later it was owned by the Wilson family and, more recently, is known as the Addison Wilson place. Addison Wilson's son Henry now owns the place. The original house is gone, but the present house is said to have been built on the same site. The very old trees in the yard may well date back to those early days. It was about three hundred yards from this site that the first Hawfields Church was built and the cemetery where many of the early settlers were buried was located.

CHAPTER II

THE GREAT MIGRATION

Between the settlement of Jamestown in 1607 and the outbreak of the American Revolution, many thousands of men and women from the Old World migrated to America. The overwhelming majority of these, in spite of the hardships it involved, came of their own choice. The period in European history from the opening of the seventeenth century to the close of the Colonial period was marked by "international wars, civil wars, religious controversies and persecutions, political disputes, displays of royal despotism, and social dislocation, accompanied by growing poverty and the enactment of barbaric criminal laws against the poor."[1]

None of these factors was separate from the other. For example, religious disputes in England were embittered by political struggle and civil wars. Nowhere in the Old World was there any concern for the common man. Most of the land was owned by great landlords, and there was little opportunity for men with limited means to buy land. Then, too, the oversupply of laborers in the cities created an intense struggle for sufficient work to keep body and soul together. Therefore, when it became generally known that cheap land was to be had in America, there were awakened in the minds of thousands of men and women dreams of freedom, security, and opportunities such as had never before come to the working masses.

It would be a mistake to think, however, that the migrations to the New World were all from the poorer classes of people. It has been estimated that two-thirds of the immigrants were families who were able to meet the cost of making the journey and of making some kind of start in the New World. Those who were not financially able to pay for their passage found it possible to come as "indentured servants." Ship captains would bring them to America and then sell their services and skills for a period of years to some prosperous person in the New World to pay for their passage. Many people, especially the young and unattached, found it to their advantage to pay for their passage in this way, because they were given security while they learned the ways of the New World. There was no social stigma attached to such practices, and the great majority of the indentured servants succeeded in the New World. Many could read and write; some even knew Latin and French and became teachers in the homes of those who had bought their services by paying for their ship passage.[2]

More important than the motives that are usually given as prompting the great migration to the New World is a factor for which there is no specific name. Countless men and women who suffered from the convulsions of the Old World stayed at home and endured these sufferings, as their ancestors had done, for generations. Beard, in his *History of the United States,* writes: "It follows, therefore, that there was something in the spirit of the men and women who voluntarily made the break and migrated, a force of character not simply determined by economic, political, or religious conditions—a force that made them different from their neighbors who remained in the turmoil and poverty of the Old World."[3]

The spirit that made these men and women make the great adventure is all the more striking when we realize the hardships involved in making the journey to America. The voyage itself lasted anywhere from eight to ten weeks and sometimes as long as six months. Robert Witherspoon, who emigrated to South Carolina in 1734, wrote an account of a kind of journey that for immigrants was repeated many times over:

> We went on shipboard the 14th of September, and lay windbound in the Lough at Belfast fourteen days. The second day of our sail my grandmother died, and was interred in the raging ocean, which was an afflictive sight to her offspring. We were sorely tossed at sea with storms, which caused our ship to spring a leak: our pumps were kept instantly at work day and night; for many days our mariners seemed many times at their wits end. But it pleased God to bring us all safe to land, which was about the first of December.[4]

The story of "the starved ship" is a vivid illustration of the hardness of the journey. On its voyage to America in 1740 the provisions ran out, and the starving crew and passengers finally resorted to cannibalism. Samuel Fisher, who settled in New Hampshire, was a passenger, and he tells how he had been selected for slaughter just as they met a ship that gave them relief.[5]

It was the general rule that immigrants should furnish their own food in whole or in part, but their rations still usually ran out or spoiled. Pastorious, who led the first German settlers to Pennsylvania, gives the following description of the food:

> Our treatment, as regards food and drink, was rather bad, for ten people received three pounds of butter a week, four jugs of beer and one jug of water a day, two dishes of peas every noontime, and four times in the week meat at noon, and three times, salt fish, which they must prepare for themselves with the butter which they have received, and there must always be enough saved from the noon meal to have something to eat at night.[6]

The conditions on board the overcrowded ships were unbelievably bad. The ships were infested with vermin and all the germs of contagious diseases. So many people died on these ships that finally a law was passed that ships must be fumigated twice a week and washed twice with vinegar during a crossing, but these provisions were not always carried out. Charles Clinton, who made the journey in 1729, wrote in his *Journal* that over a hundred died on shipboard.

Ship captains crowded so many passengers on board that Pennsylvania passed a law in 1749 requiring "a berth space six feet long and one and one-half feet wide for every immigrant of fourteen years or over." Unfortunately nothing was said about how high the berths should be, and later the law had to be amended, requiring that they should be three feet high. The law also specified that "no more than two whole freight passengers" were to sleep in one bedstead, unless parents desired to have their children with them.[7] In such overcrowded and unsanitary conditions it is not surprising that disease took a frightful toll, during the long, slow journey, of those for whom America was to have been the land of promise.

There is an entry in the old Bible which the Clendenin family brought with them to America which shows that those who finally settled in Hawfields also shared in these hardships. It is all the more eloquent because there is only the simple comment: "Rose ——died at sea."

The price of passage to the New World varied. Penn, in his prospectus of 1681, stated, "The Passage for Men and Women is Five Pounds a head, for Children under Ten Years Fifty Shillings, Suckling Children Nothing. For Freight of Goods forty Shillings per Tun; but one Chest to every Passenger Free."[8] In 1725, Robert Parke wrote to his sister, who apparently was planning to come to America, that "the rate for passage between Philadelphia and Ireland is nine pounds."[9]

Two great waves of emigrants from northern Ireland came to America, first in 1727 and 1728 and again in 1740 and 1741. The great majority of these people were Scots who had come to northern Ireland nearly a century earlier in search of new opportunities and had now come to be known as Scotch-Irish.

The Scotch-Irish

At the beginning of the reign of King James I of England, a scheme was devised to solve the problem of northern Ireland, known as Ulster, by transplanting Scots and English settlers to that area. Before the plan was completed the rebellion of some of the Irish lords led to a confiscation of their vast holdings. Their actions enabled James to carry out his scheme on a much larger scale than he had originally planned.

This area was to be known as the great Plantation of Ulster. Just how much land was included in the plantation, it is difficult to determine. Some writers estimate it to have been about 400,000 acres; others estimate it as high as 3,800,000 acres.[10] This vast territory was to be divided into small estates, none larger than 2,000 acres, and granted to men of known wealth and substance, to be known as Undertakers.[11] Those who accepted these grants were bound to live on their lands themselves, to bring with them English and Scottish settlers, and to build, for themselves and for their tenants, houses and churches. These lands were finally surveyed in 1609, and the grants were made.

The next year the settlers began to arrive. It was the idea of King James I that this would relieve primarily the overcrowded conditions in England, but the English did not take to the idea very well. It turned out that the great majority of both Undertakers and tenants came from the Lowlands of Scotland and were people who were eager to seize this opportunity to better their lot in the rich lands of Ulster. The first list of Undertakers was made up largely of sons and brothers of lairds, sons of ministers, and brothers and sons of burgesses.[12] So, that which had originally been planned as a settlement of English mixed with Scots turned out to be almost completely a Scottish settlement. For this reason the settlers came to be known as the Scotch-Irish, a short term for Scots who were living in Ireland. In early American records they are often referred to simply as Irish. They erected "their rude, rush-thatched huts near the landlord's castle," and every night they placed their flocks within the "bawn" for protection against the marauding Irish.[13]

There is no accurate estimate of the number of people who came over from Scotland in those early years to find a better way of life. One estimate has it that in 1641 there were as many as one hundred thousand Scots living in Ulster. In that year there was a sudden uprising of the Irish Catholics against the Protestants, and from then on for more than a century the Scotch-Irish were caught in the turbulent and chaotic times that distressed England and Ireland.

The Ulster Plantation project was undertaken just about the time the settlement at Jamestown in 1607 was getting under way, and almost from the first there were Scotch-Irish emigrants to the New World.

The first settlement of Scotch-Irish of any significance in America was on the eastern shore of Maryland. Religious toleration, "with free liberty of Religion," was one of the inducements which the Proprietors offered to attract settlers to this area. In 1649, Lord Baltimore offered three thousand acres for every thirty persons brought in by adventurers and planters.[14] The response to this offer was the real beginning of the great migration of the Scotch-Irish to America.

George Scott, who was active in transplanting Scots to the new world, wrote a book that was published in Edinburgh in which he described the opportunities of the new world and the attractions that Maryland offered to new settlers.[15]

After the English Revolution of 1688, a steady stream of migration took place from Ulster to the New World. Between 1714 and 1720 fifty-four shiploads of people landed in New England, founding the Scotch-Irish settlement there.[16]

Between 1720 and 1740 and the years immediately following, they came in even greater numbers. Most of them landed at Lewes and New Castle in Delaware and at Philadelphia. There were a number of causes that led to this great migration. In 1717 and 1718 most of the land leases ran out, and the landlords doubled and sometimes trebled the price for renewing them. There were also rumors of further land restrictions in the making.[17] In addition to these difficulties, the Scotch-Irish were Presbyterians and still had to pay tithes to support the Church of England, which they did not, of course, attend. Ever since they had been in Ireland, the Church of England had imposed religious restrictions upon the Presbyterians, sometimes with greater severity than at others. In 1704, Parliament passed the Test Act, which excluded them from all civil and military offices by requiring all who held government positions to take communion in the Established Church. This of course deprived them of many of their rights as citizens.

The crowning blow, however, was the economic restrictions that the English government now placed upon the people of Ulster, which practically destroyed their linen trade. Irish goods were not only shut out from England, but the selfish merchant class was bringing pressure on the government to shut off, additionally, their trade with the colonies, so that they would not interfere with English trade there. Finally, and most harsh of all, there had been successive years of famine that destroyed their crops. There was nothing left, then, to induce these energetic men of Ulster to remain in Ireland, and they left in great numbers with their wives and children, never to return. In 1718, mention is made of "both ministers and people going off." In 1728, Archbishop Boulter stated that "above 4200 men, women, and children have been shipped off from hence for the West Indies, within three years." As a result of the famine of 1740, another reports that for "several years afterwards, twelve thousand emigrants annually left Ulster for the American plantation."[18]

Contrary to popular tradition, the main reason for the great migration of Scotch-Irish to America was economic rather than religious. In the face of religious persecutions, these Presbyterians were not inclined to run away but rather to stand their ground and bear the strife common also to their brethren in Scotland. They regarded themselves as Scotch Presbyterians as deeply as though they remained residents of Scotland.

In the spring of 1718, a minister in Ulster wrote to a friend in Scotland: "There is likely to be a great desolation in the northern parts of this Kingdom by the removal of several of our brethren to the American plantation. No less than six ministers have demitted their congregations, and great numbers of their people go with them; so that we are daily alarmed with both ministers and people going off."[19] Archbishop Boulter, Primate of Ireland, wrote in 1728, that "The whole north is in a ferment at present." In March of the next year, he wrote: "The humor of going to America still continues, and the scarcity of provisions certainly makes many quit us. There are now seven ships at Belfast that are carrying off about 1,000 passengers thither."[20]

Edmund Burke, in his *Account of the European Settlement in America,* also commented on the vast number of Scotch-Irish who were moving to America: "In some years more people have transported themselves into Pennsylvania, than into all the other settlements together. In 1729, 6,208 persons came to settle here as passengers or servants, four-fifths of whom at least were from Ireland." He wrote further:

> The number of white people in Virginia is between sixty and seventy thousand; and they are growing every day more numerous by the immigration of the Irish, who, not succeeding so well in Pennsylvania as the more frugal and industrious Germans, sell their lands in that province to the latter, and take up new ground in the remote counties in Virginia, Maryland and North Carolina. These are chiefly Presbyterians from the northern part of Ireland, who in America are generally called Scotch-Irish."[21]

When these Scotch-Irish began to come to America in large numbers after 1720, most of the land in the east had been taken up, and a landed aristocracy had developed all along the eastern seaboard. Many in the New World had prospered and were now land conscious. Consequently, those who were able to do so had patented large areas of land on the frontiers. The tensions that already existed between the large land owners and the newcomers were now heightened by this vast influx of people from northern Ireland whose tendency was to push on into the interior and "frequently sit down on any spot of vacant land they can find without asking questions."

There are many references to this struggle for land in the contemporary writings of that time. James Logan, who was Secretary for the Province, wrote to J. Chalmers of Belfast in 1727, "We are very much surprised here at the vast crowds of people pouring in upon us from Ireland." Two months later he wrote to John Penn, "We have from the North of Ireland great numbers yearly, 8 or 9 ships this last fall discharged at New Castle." In 1729 he wrote:

> It now looks as if Ireland or the Inhabitants of it were to be transplanted hither. Last week I think no less than 6 ships arrived at New Castle and this place (Philadelphia), and they are every 2 or 3 days when the wind serves dropping in loaded with passengers, and therefore we may easily believe there are some grounds for the common apprehension of the people that if some speedy Method be not taken, they will soon make themselves Proprietors of the Province.[22]

Again in 1730 he wrote that these settlers in taking the land by force alleged that "it was against the laws of God and nature, that so much land should be idle while so many Christians wanted it to labor on and to raise their bread."[23]

Finally, the officials of the Pennsylvania province became so alarmed by the immense number of Scotch-Irish who were coming in that the Province became virtually closed to any further settlement. By 1750 one-fourth of the population of Pennsylvania was Scotch-Irish. Benjamin Franklin estimated their number to be 350,000.[24] Watson's *Annals,* in 1743, contained the notation, "The Proprietors, in consequence of the frequent disturbance between the Governor and Irish settlers, after the organization of York and Cumberland Counties, gave orders to their agents to sell no lands in either York or Lancaster Counties to the Irish."[25]

Accordingly, by the time the migration was reaching its peak, Pennsylvania had become only a temporary stopping place in which to gather supplies and make preparations for moving farther on. From then on the great tide of migration turned southward, through the Valley of Virginia and then on into the back-country of North Carolina and as far south as northern Georgia.

These pioneers followed the ancient Indian trail southward in such numbers that it later came to be known as "The Great Wagon Road"; an early map that locates this road is preserved in the Library of Congress. The road ran from Lancaster and York in Pennsylvania to Winchester, Virginia, thence up the Shenandoah Valley, crossing the James River at Looney's Ferry and from there to the Staunton River at what is now Roanoke. It then followed this river through the Blue Ridge mountains, and turning southward it crossed the Dan River below the mouth of Mayo and went on into the Yadkin Valley. Some of the settlers who followed this road, after crossing the Dan, came farther east by the old Red House in Caswell County and on to the Great Trading Path, then followed it across the Haw River and on into the section around Salisbury.[26] It was along this road, which as yet was only an Indian trail, that the early settlers came into the Haw old fields and founded the settlements on the Eno and in Hawfields sometime between 1736 and 1741.

Foote says in his *Sketches of North Carolina* that "As early as 1740, there were scattered families on the Hico, and Eno, and Haw," but he does not give the source of his information.[27] Ian Charles C. Graham, in *Colonists from Scotland,* says that "Ulster immigrants began to settle along the Eno and the Haw about the year 1738."[28] The Reverend D. I. Craig says in his "Historical Sketch of New Hope Church," "From certain facts and dates in my possession, I am confident that it was not later than 1741 and not earlier than 1736 when these families landed on American soil. How long they remained in Pennsylvania I do not know, but it was not a great while, perhaps only a few months."[29]

Craig also says that at least some, if not all, of those who came into the Hawfields came to America in the same vessel and that they were connected by family ties in Ulster. This probably is the reason for the close connection between the group that moved on to the New Hope section some ten years later and those who remained in the Hawfields community. These ties were cemented by marriages between the young people of the two communities in the years that followed. The New Hope group also worshiped at the Hawfields Church until a church was erected in that community. Craig says, "it was mid-winter and as they passed through Virginia some of the rivers were so completely frozen up that they drove their teams over them on solid ice."[30] Joseph A. Waddell has given a vivid description of the journey of these pioneers through the wilderness. He says that in 1738 there were only two log houses where Winchester, Virginia, now stands, so on leaving Pennsylvania they were almost completely in the wilderness.

> There was, of course, no road, and for the first comers no path to guide their steps, except, perhaps, the trail of the Indians or buffalo. . . . Only a scanty supply of food was brought along, for, as game abounded, they mainly "subsisted off the country. . . ." It was impossible to bring wagons, and all their effects were transported on horseback. The list of articles was meagre enough, Clothing, some bedding, guns and ammunition, a few cooking utensils, seed corn, axes, saw, &., and the Bible, were indispensable, and were transported at whatever cost of time and labor.[31]

Although Waddell's description has reference to the settlers who came into the Valley of Virginia a few years earlier than the settlement in the Hawfields, it may very well be taken as an accurate description of the many groups who passed through the Valley of Virginia. By the time the first Hawfield settlers came through the Valley there were a few scattered log cabins here and there along the way, but it is doubtful whether or not they found any after they crossed the James River. The trail was not hard to follow, but it was not open for wagons until a number of years later.[32] It is certain, therefore, that they traveled on foot and with horse-packs.

Just why these early settlers turned east after crossing the Dan River instead of following the great stream of settlers into the Yadkin valley is not known. The only possible clue may be found in the old Anderson family Bible where one reads that John Anderson and his wife, on reaching the Dan River and learning of rumors of smallpox in the Yadkin and Catawba valleys, turned east and settled at the head of the Eno River.[33]

On arriving in the Haw old fields, although it was mid-winter, the vast open spaces of gently rolling land, well watered by many small streams, displayed such charm and beauty that they decided to make them the end of their journey. Each family selected a spot along one of the many streams, beside a good spring, and staked out its claim.

The lush growth of wild pea vines and tall grass, even though it was winter, was sufficient to supply abundant pasturage for the various kinds of livestock they had brought with them, and the abundance of wild game supplemented the scant provisions that they had been able to bring. The first fruits they ate from the new land that spring were the wild strawberries. William Byrd wrote in his *The Land of Eden,* "All the woods, fields and gardens are full of strawberries, which grow excellently well in this beautiful and lovely land."[34] All of this land was still back-country, effectively cut off from the settlements on the seaboard by the vast pine barrens to the east.

CHAPTER III

THE NEW BEGINNING

1738-1765

There are no official records that give a list of the first settlers who came to the Hawfields when that area extended from the Eno to the Haw rivers. Most of the references to these early settlers are dependent upon the studies of the Reverend D. I. Craig, who was a careful scholar and who had access to many family records and documents that have since been lost. His studies, however, were concerned with family records and connections, and he made no attempt to give a complete list of the early settlers in the Hawfields.

The First Settlers

As far as the records go, it is fairly certain that John Anderson, who came to the headwaters of the Eno in 1738, was the first settler in the original Hawfields. In that year he and his family staked out an area three miles square between the east and west creeks of the Eno where they unite to form the Eno River. Theirs was a grant that his wife's mother had received from the English government for services her husband had performed in the British Army.[1] As far as it is known, this grant did not specify any particular place in North Carolina. The first settler in what is now Hawfields was Gilbert Strayhorn, who came to the Hawfields in 1740. It is highly probable that William Craig came with him on that first visit; the two men were related and are said to have originally owned practically all of the land in Hawfields.[2] It is doubtful that these two men did anything more than mark this area in some way on that first visit. It was a long way to the nearest place where they could have found an agent of the Earl of Granville to secure titles from him.

Gilbert Strayhorn was twenty-five years old when he made that first visit to the Hawfields. He returned to Pennsylvania and married Margaret Roan, and the following winter he and William Craig, again as far as is known, led the first group of settlers into the Hawfields proper. Gilbert Strayhorn settled on what later was to be known as the Calvin Tate place, on the south side of the present highway, about halfway between the present church and Mebane. William Craig settled at the old Strudwick place farther east, near where the first church was built. Dr. Craig says:

> Among these families were the Craigs, the Blackwoods, the Kirklands, the Freelands and perhaps the Mebanes, the Tates, the Harts, the Nelsons, the Mitchells, the Johnstons, etc. I am almost certain the Craigs, Blackwoods, and Kirklands and perhaps the Freelands, came across the Atlantic in the same vessell, for they seem to have been connected by relationship in the old country, and did not separate after landing in America until they were settled.[3]

Other families mentioned by Dr. Craig as either coming with this group or arriving shortly thereafter were those of James Hunter (the half brother of Gilbert Strayhorn's wife), Andrew Murdock, the Tinnens, Turners, Mallettes, Allens, and Morrows. Not all of these remained in the Hawfields, however. Because of the difficulties over obtaining titles to the land, William Craig, Gilbert Strayhorn, the Blackwoods, Kirklands, Freelands, Harts, and perhaps others moved on to the New Hope section after a short stay in the Hawfields. Alexander Mebane settled near the present town of Mebane, the Morrows in what is now Bethlehem, the Nelsons near what is now the Hebron Methodist Church, the Allens on the Alfred Newlin place near Swepsonville, and Andrew Murdock, the Tates, the Turners, and Johnstons in what is now central Hawfields.[4]

These first settlers left no description of their journey from Pennsylvania, nor did they leave any account of the setting up of their new homes in the Haw old fields, so the only source for a description of the hardships of the journey is the records that were left by settlers in other parts of North Carolina. It must have taken them at least three or four weeks, camping in the open at night and cooking their meals over an open fire, to reach their destination from Pennsylvania. If the group mentioned by Craig was the first to arrive in the Hawfields, they would have come in the winter time. They had no shelter except such temporary brush shelters as they could build to protect themselves from the winter winds and rain. Their first homes, which they built with their own hands, were one-room log buildings, unbelievably small and crude by all modern standards. The floor was of packed red clay. There were no panes for the small openings that served for windows. The chimney, with its large open fireplace that served both for warmth and for cooking, was made of logs and was daubed and lined with clay.

Other families and individuals either accompanied those mentioned by Craig or followed soon after, and by 1760 most of the original families were settled in the Hawfields. John Thompson settled on Back Creek in 1750, Jacob Bason settled on Haw River about 1758, Joseph Clendenin settled on Haw Creek in 1764, Stephanus White settled on Back Creek in 1761. His wife, Ann Ross, was a relative of the famed Betsy Ross. The Kerrs and Scotts were probably in the Hawfields by 1750.[5] After Braddock's defeat in 1755 the fear of an Indian uprising led many who had settled in Pennsylvania to sell their holdings there and move to safer regions farther south. Possibly some of these came to the Hawfields. Among those who signed the petition for the erection of Donegal township in Chester County, Pennsylvania, were: "James Gilbraith and his three sons, Andrew, James and John; Hugh, Henry, and Moses White; Richard Allison; James and Thomas Mitchell; John and Malcom Karr; and John and Hugh Scott."[6] All of these were familiar names in the early Hawfields community; however, this does not necessarily mean that they were the same families as those mentioned above.

The following records show how rapidly the whole region was being settled. In 1740 there were only a few families scattered along the Hyco, Eno, and Haw rivers. In 1748 there were not twenty tithables in all that region. In 1751, Governor Gabriel Johnston reported that settlers were "pouring in." In 1752 and 1753, Alexander Mebane, the first sheriff, reported 1,113 tithables for Orange County, which would indicate a population of at least 4,000 for the whole county.[7] In 1767 the Reverend George Micklejohn reported 3,573 taxables for the parish of St. Matthew, which was the same area as Orange County.[8] At the same time the Scotch-Irish were settling the Hawfields, German immigrants were moving into the area west of the Haw River. Tensions had grown up between these two groups back in Pennsylvania, which may explain why the river became such a sharp dividing line between them in North Carolina. So rapidly did the settlers come to the Hawfields and other areas that, by 1767, Orange County had the largest population of any county in North Carolina.[9]

Cut off as they were from the more settled areas, and left largely to their own ingenuity and native ability, they turned the first years into prosperous ones. The land was productive, cattle increased in numbers, and the settlers added to their homes (which were still constructed of logs). The Reverend Joseph Doddridge, whose *Notes* were taken down from personal observation, gives the following description of the typical Scotch-Irish home of the pioneer days: "The coats and bedgowns of the women, as well as the hunting shirts of the men, were hung in full display on wooden pegs round the walls of their cabins, so while they answered in some degree the place of paper hangings or tapestries, they announced to the stranger as well as neighbor, the wealth or poverty of the family in the articles of clothings."[10]

In the beginning the methods of farming were crude and primitive. Plowshares were made of wood with a strip of metal attached to the cutting edge; fortunately for the early settlers the land was soft and easily turned. The first harrows were made from brush cut from the woods; later this method was replaced by an A-shaped harrow with wooden teeth. It was surprisingly long before wagons came into use on the frontier, and so the sled was the common method by which heavy loads were transported. The harness for their horses was brought from Pennsylvania, but when the leather was worn out it was replaced by ropes and by deerskin. But oxen laden under wooden yokes were much more common as work animals. The corn was planted in hills and worked with a hoe. Other small grains were broadcast by hand and then covered by the farmer's dragging a brush over the land. Grass was cut with the scythe, and grain was cut with a sickle. After the grain was harvested, it was beaten out with flails and then winnowed by being tossed into the air.

Until he became fairly well established, the pioneer commonly possessed but one horse and one cow. But, as the years passed, livestock increased. Swine and poultry, geese rather than chickens, multiplied rapidly. At first only the fields were enclosed with worm fences made of rails. An act of the North Carolina Assembly in 1715 required "that every planter shall make a sufficient Fence about his clear Ground Five foot high and the end of every Raile not to be above four inches assunder until the Fence be three foot high from the ground."[11]

The greatest handicap that the early settlers had to face was the distance to market. The nearest market where they could do their trading was the Scots Highland settlement at Cross Creek (Fayetteville), but there was no road laid out to that place and would not be for some years to come. Consequently, each family had to be largely self-sufficient and carried on a great variety of activities in which all the members of the family took part.

The cultivation of flax was almost universal among them, and all of the clothing was made by hand. Doddridge's *Notes* describe the typical dress of the pioneer. The hunting shirt, a kind of loose frock reaching half way down the thighs, was worn by nearly all of the men. It was made of linsey, coarse linen, or deerskin. "The cape was large and sometimes handsomely fringed with a ravelled piece of cloth of a different color from that of the hunting shirt itself." Breeches, leggings, and a pair of moccasins completed the dress of the men.[12]

> The universal dress of the Scotch-Irish woman of the frontier was a short gown and petticoat, made of wool for winter and of linsey-woolsey, for summer. Wool hats or hoods were worn in the winter, and sunbonnets in summer. . . . Occasionally relics of the old land and life, such as a ring, a pin or broach, were more or less in evidence.[13]

These early pioneers were not rich; neither were they poor. They had enough money to pay for their passage, to provide for necessities in the New World, and to buy land. Some of them took up large tracts of land. Nevertheless, their crude log houses and primitive ways of life were the objects of disdain to the landed aristocracy of the eastern shore and to the wealthy city dwellers along the coast. William Byrd frequently referred to them with scorn and contempt. What men like him did not see and never did understand was that these crude beginnings were to the Scotch-Irish, "symbols redolent with moral memories and sang a very paean of duty, struggle and success."[14] It was this lack of understanding that later separated the colonists politically into Tories and Whigs.

Land Titles

It is difficult to give any coherent account of the method by which the early settlers obtained titles to their new homes. Conflicting claims to land in the Hawfields existed from the very beginning, causing some of the settlers to move on and found the New Hope community. Any one of the early settlers who had claims to the land in North Carolina, like John Anderson who settled on the Eno, felt free to move in and take up land wherever he chose, and from all accounts the newcomers to this as yet unexplored country just moved in and settled down, with the idea that titles to their claims could come later.

Some of the early deeds indicate that there were individuals living in the eastern part of the state or elsewhere who had secured large holdings in the Hawfields, although it is doubtful whether any of these large tracts were surveyed. These deeds contain such statements as "in the Hawfields, being part of a tract of 5000 acres granted to George Pollock,"[15] or "being a part of five thousand acres of land purchased by Peter Mallett of Roger Moore."[16] One of the largest of these land owners was Samuel Strudwick, who had a claim to something more than twenty thousand acres in Hawfields.[17] Some of the early settlers undoubtedly purchased their land from one of these large land owners; others obtained titles from the agents of the Earl of Granville, who were issuing patents without too much regard to the claims of others. The general confusion which resulted from this situation led to the closing of the Land Grant office in 1766. It was not opened again until 1773, after which date all titles were issued in the name of the state of North Carolina.[18]

The Land Grant records in Raleigh show that the following persons having the family names of those who appear on the first Hawfields church roll obtained titles from the state after 1779:

July 3, 1779
James Anderson—235 acres on Back Creek

September 3, 1779
John Albright—309 acres on waters of Haw River.
George Allen—230 acres on waters of Haw Creek.
Henry Anderson—180 acres on waters of Haw Creek.
John Bason—150 acres on banks of Haw River.
William Clendenin—400 acres on west side of Haw Creek.
James Freeland, Jr.—100 acres on Haw River.
Thomas Freeland—200 acres on Haw River.
George Hodge—624 acres on Back Creek.
John Hodge—225 acres on Back Creek and Mill Creek.
George Johnston—435 acres on Haw Creek.
Alexander Mebane—79 acres on Haw River.
Andrew Murdock—95 acres on Haw River.
Samuel Nelson—500 acres on branch of Haw Creek.
Alexander Patton—100 acres on Back Creek.
Andrew Patton—150 acres on Back Creek.
Nathaniel Rochester—640 acres on waters of Eno.
William Scott—100 acres on Back and Meadow Creek.
William Tate—630 acres on McAdams Creek.
William Tate—150 acres on McAdams Creek.
William Tate—330 acres on McAdams Creek.
James Turner—180 acres on waters of Haw Creek.
Stephen White—200 acres on Back Creek.
There is a long list of Thompsons who received titles to land on Haw River, Back Creek, and Eno.

October 3, 1779
James Kerr—200 acres on Back Creek.
Samuel Patton—136 acres on Haw Creek.

December 8, 1779
Nathaniel Christmas—250 acres adjoining line of Strudwick.

December 13, 1779
William Mebane—1 acre on waters of Haw River.

December 15, 1779
James Freeland—200 acres on waters of Back Creek.

March 13, 1780
William Craig—200 acres on a branch of Haw River.
William Galbraith—200 acres on east side of Haw River.
William Hodge—240 acres on Haw River.

October 25, 1780
  Andrew Patton—100 acres on Back Creek.

October 25, 1782
  Charles Clendenin—55 acres on waters of Haw Creek & Haw River.
  Robert Faucett—400 acres on Back Creek and Haw River.
  Alexander Mebane—618 acres on Back Creek.
  Mebane and Pickett—540 acres—middle fork of Back Creek.
  James Scott—330 acres on both sides of Jordan Creek.
  Robert Johnston—180 acres on Haw Creek.

November 9, 1784
  Andrew Anderson—200 acres on waters of Haw River.
  Thomas Lynch—380 acres on middle fork of Back Creek.
  Hugh McAdams—592 acres on both sides of Back Creek.
  John Patton—180 acres on waters of Haw Creek.
  John Patton—620 acres on Haw River, Haw Branch & Quaker Road.

Grants made after 1784
  Nov. 17, 1790. Alexander Mebane—340 acres
  Nov. 27, 1793. Robert Scott—150 acres on Jordan Creek.
  June 30, 1797. John Galbreath—on waters of Back Creek.
  Aug. 13, 1798. James Faucette—200 acres on Back Creek.[19]

All of the above deeds have the surveyor's plot attached to them, so it is evident that considerable time was required for the surveying of these tracts before the deeds were made. It is impossible to say just how many of these grants were for original home sites or were additional purchases of land. Some of the names are those of the original settlers; others are the sons of the original settlers. The list is interesting in that it shows that the state as late as 1779 still held the title to more than fifteen thousand acres of land in Hawfields. The list also helps to locate the general area in which many of the original settlers lived. It should be remembered that the terms, "Haw River," "Haw Creek," and "Back Creek," are used in the deeds in a broad sense, indicating the general area in which the land lay.

In addition to the names mentioned above, there were other settlers living in the Hawfields, which at that time included all of the area from the Eno to the Haw River. The Butlers, William and John, had large holdings on the Haw River near Swepsonville; the Bentons lived near what is now Efland; the Harts owned considerable land around Hart's mill; and a number of others lived west of Hillsboro and in the Bethlehem area. All of these had large holdings that were original grants from the Earl of Granville. There is no record that these families were connected with the Hawfields Church, but they did influence the life of the community.

The New County

The government of the colony finally took recognition of the rapid development of the interior, which had grown up almost without its knowledge and certainly entirely independent of its influence. In 1752 a new county was set up, to be known as the County of Orange, in honor of William III of the House of Orange, who ruled England from 1689 to 1702.[20] The new county was formed from the western portion of Granville, Johnston, and Bladen counties. Its eastern boundary began at the Virginia line near Hyco Creek on the north and extended "to the Bend of Eno River, below Occanechas, near the Plantation where John Williams now dwelleth; thence down the South side of Eno River, to Neuse River; thence to the Mouth of Horse Creek; thence a direct line to the Place where Earl Granville's line crosses Cape Fear River; thence along the said line, to the Eastern Bounds of Anson County."[21] Alexander Mebane of the Hawfields was appointed the first sheriff of the new county.[22]

In 1754 the site of the present town of Hillsboro was chosen as the permanent county seat. William Churton laid out four hundred acres as a town and commons on land that had been granted to him that same year, and the court appointed James Watson, Josiah Dixon, and Lawrence Thompson "commissioners and trustees for the county seat." The site was first named Corbin Town, in honor of Francis Corbin who was a member of the governor's council and also the land agent for the Earl of Granville.

In 1759 the name was changed to Childsburg, for Dr. Thomas Child, also one of Granville's agents. In 1766 the name of the town was changed to Hillsborough, in honor of the Earl of Hillsborough who was at that time British Secretary of State for the Colonies. The establishment of the seat of government on the eastern border of the Hawfields community had a decided effect on its development up to and during the Revolutionary period. It brought into the community many prominent people whose ideals and whose ways of life were alien to those of the Scotch-Irish.

> Some of the local officials were natives of the county, but some were "foreigners." As one writer put it: "To it [the community] come the merchant, the lawyer, the tavern-keeper, the artisan, and the court officials, adventurers all in the perennial pursuit of gain." Edmund Fanning, the most hated man in Orange—and perhaps in the whole colony—was a native of New York, a graduate of Yale, and holder of honorary degrees from a number of universities.[23]

A number of these people lived within the Hawfields community, which accounted for the appearance of those men in knee breeches and silver-buckled shoes who mingled among those wearing the familiar garb of the typical pioneer.[24]

As yet there was no separation of Church and State in North Carolina, and, as in Virginia, the Church of England was the Established Church. Consequently, the area was also organized as St. Matthew's parish, with Hillsboro as the seat of its activities, which put the Hawfields Church under the very shadow of the Established Anglican Church.

Soon after the organization of the county, the merchantile firms of Buchanan, Hastie and Company of Glasgow, Scotland, and the Wilmington firm of Hogg and Campbell opened up places of business in Hillsboro.[25] So far there was no permanent seat of government in North Carolina, and the attractiveness of Hillsboro and its location near the center of the state led to some talk of making it the permanent seat of the state government. All of this discussion was reflected in the life of the Hawfields community. Governor Tryon wrote of Hillsboro, in 1767, that it would "tend much toward the increase of the settlement in that part of the back country, as well as to civilize the inhabitants thereof."[26]

The result was that there grew up within the Hawfields community an aristocratic Tory element. The Reverend Charles Woodmason, a Church of England clergyman who visited Hillsboro in 1766, commented on the poor morality of the town and surrounding community. Nash, in his book *Hillsboro, Colonial and Revolutionary,* adds, "In truth, the most moral communities in the whole section were those over which a few Presbyterian ministers held sway and exerted an influence for good, and Hillsboro was not one of them."[27]

The First Church

It has been rightly said that the schoolhouse and the church went together wherever the Scotch-Irish frontier moved, and in this respect Hawfields proved no exception. The first places of worship erected by these pioneer Scotch-Irish were nothing more than brush arbors, which were called "Tents." The tents were supported by poles placed between trees or by forked stakes that were then covered with branches. At the back of the arbor or tent was a stand for the minister.

Some of these tents were quite elaborate. "Poplar Tent," near Concord, North Carolina, was one of the most famous of these tent-like structures, and the Presbyterian Church there still bears the name. Foote reports, "The Scotch and Scotch-Irish emigrants to the Carolinas used these tents in all seasons of the year, till they could build a house; and afterwards, during the warm season; and when the congregations were large, irrespective of the season; sometimes, as Dr. Hall tells us, standing in the rain and snow, in crowds, to hear the gospel preached."[28]

Such was the first place of worship in the Hawfields. There is no record of exactly where it was located; it was probably built somewhere near the first log building. It is reasonably certain that the first ministers to preach to the Hawfields community spoke from one of these tents or arbors.

The first Hawfields Church building, like all of the early churches erected by the pioneer Presbyterians, was built of logs. It was located about a mile and a half southeast of Mebane on what is now the old Wilson place.[29] At the time it was built, it was on Samuel Strudwick's land not far from where he built his home. Therefore it apparently must have been built before he arrived in 1764 to take possession of his property and before the disputes over the titles to property arose.

No first-hand description of that original building has survived, but it is safe to presume that it followed the general pattern of most of the early church buildings in Scotch-Irish communities. As was the case in all of those early buildings, the pulpit was located at the side of the room. In the back there was a high board in front of the high, semi-circular pulpit which was approached by means of a narrow stairway. Above the pulpit there was often a circular or octagonal covering called a "sounding board," which extended out from the wall. These early pulpits, the main piece of furniture in the otherwise very plain buildings, had a certain charm and beauty about them and often showed real artistic skill and craftsmanship in their construction.

Immediately in front of the pulpit there was a raised platform on which the precentor stood to lead the congregational singing. There were few, if any, hymnbooks, and the precentor stood on his platform facing the congregation and "lined the hymns." That is, he read out two lines and then directed as these lines were sung by the congregation; then he would read out two more lines, and so on, until the hymn was completed. It was the custom in the early days to sit during the singing and to stand for prayer. This custom of standing for prayer was the expression of a Calvinistic belief that had been deeply ingrained in all Presbyterians since the days of the Reformation. It was a symbol of the Presbyterian belief in the dignity of man and of his intrinsic worth in the sight of God. He bowed to no man and stood erect before his God.

The men sat on one side of the church and the women sat on the other. Children always sat with their mothers. This early custom, which was strictly observed in all of the early Presbyterian churches, persisted in the Hawfields Church well into the memory of many who now worship there. Originally there was a division in the center block of pews of the present building to separate the men from the women. The men sat on the west side of the church and the women on the east side. It was a memorable event in the lives of some of the older men in the present Hawfields Church when they were allowed to leave their mothers to sit with the men on their side of the church.

People came to the old church on foot and on horseback. About the church grounds there were "upping stones" from which women mounted their horses. Clothing was homespun, but occasionally some items imported from England were worn; some of the men wore wigs, knee-breeches, and silver-buckled shoes, as was mentioned earlier, while others wore the familiar garb of the pioneer.[30]

Early Ministers

There was no settled minister in the Hawfields until the Reverend Henry Pattillo came in 1765. Before that time Hawfields was entirely dependent upon supply ministers who could be sent to the community from the settled areas in the North. One of the most stirring chapters in the history of the Presbyterian church is the valiant effort it made to give ministerial service to the rapidly growing communities on the western frontier from Virginia to Georgia, a very nearly impossible task. At that time the Presbyterian church was represented by two bodies, the Synod of Philadelphia and the Synod of New York, and each minister was expected to take some time off from his pastorate each year to supply vacant churches.

Some idea of the effort the church was putting forth to meet this pressing problem, as well as the names of the early ministers who preached at Hawfields before the coming of Henry Pattillo, can be gathered from extracts from the minutes of these church courts. In 1743, William Robinson was sent out by the Presbytery of New Castle, Delaware, to visit the Shenandoah Valley, the south side of the James, and the numerous settlements of North Carolina on the Haw. He spent the winter in North Carolina, and was probably the first minister to visit the Hawfields.

In the minutes of the Synod of Philadelphia from a meeting in Philadelphia on May 23, 1744, we learn: "A representative from many people of North Carolina was laid before the Synod showing their desolate condition, and requesting the Synod to take their estate into consideration, and petitioning that we would appoint one of our number to correspond with them. Ordered that Mr. John Thomson correspond with them."[31] At that time John Thomson was on a visit to these petitioners and to other areas in North Carolina.[32] Whether he repeated these visits during his pastorate at Buffalo, Virginia, is not known, but, considering how extensively he traveled, in all probability he did visit this area again. There is no positive record of a further visit until 1751, when he never again returned to Virginia.[33]

In 1753, McMordie and Donaldson were appointed to spend ten weeks each in the settlement in Virginia and North Carolina. McMordie was to set out the first of July and Donaldson the first of October. In 1755, Donaldson and Wilson were appointed to spend three months each in Virginia and Carolina. Donaldson was to go in the fall, Wilson in the winter, and a Mr. McKennan for three months in the spring. In 1756, in response to supplications from Virginia and North Carolina, John Alison was ordered to supply these vacancies during the following fall and winter.[34]

The first mention of Hawfields by name occurs in the minutes of the Synod of Philadelphia, at its meeting in Philadelphia on May 25, 1757: "*May 26.* Ordered, that Mr. Millar supply the following settlements in order, in the fall, each one Sabbath day, viz: Gather's settlement, Osborn's, Morison's, Jersey's on Atkin, Buffer's, Hawfields, and Baker's Settlements, And that Mr. Craig supply the same settlements, each one Sabbath day in the spring."[35]

Similar supplications were also being sent to the Synod of New York for ministerial services for this same area. This synod, meeting at Newark on September 26, 1754, took the following action: "*Sept. 27:* The Synod taking into consideration the destitute condition of Virginia and North Carolina, as it hath been represented unto them, do appoint Messrs. Beatty, Bostwick, Lewis and Thane, each of them to make a visit to those parts for the space of three months and the season to be agreed upon by themselves."[36] At the next meeting of the Synod these men reported that they had fulfilled their appointments. At the October meeting Brainard and Spencer were appointed to "take a journey thither before winter" and to spend six months or longer if necessary in those parts.

In 1755 and 1756 the Reverend Hugh McAden, a licentiate under the care of New Brunswick Presbytery, spent a year touring the churches in North Carolina. Hugh McAden kept a *Journal* of his travels through Virginia and North Carolina, in which he recorded his impressions of people and places. In his account he stated that he reached Mr. Anderson's on the Eno on Wednesday, and on Friday [August 22, 1755] he rode

> to the Hawfields, where I preached the fourth Sabbath in August, to a considerable large congregation, chiefly Presbyterians, who seemed highly pleased, and very desirous to hear the word. Preached again on Tuesday; the people came out to hear quite beyond expectation. Wednesday, set out upon my journey, and came to the Buffalo Settlement [in Guilford County].[37]

On his way home he stopped again at Mr. Anderson's and on Tuesday, April 27, 1756, he preached at Hawfields. At a meeting of the Synod of New York in Philadelphia on May 27, 1758, "A supplication was brought in from Itico, Enno and the Haw fields in North Carolina for supplies, and for a candidate to be sent among them in order for settlement." At this same meeting, on May 29, "The Synod appointed the Presbytery of New Brunswick to send a candidate to Itico, Enno, and the Hawfields, if possible, before the next Synod. It also earnestly recommends to the Presbytery of Suffolk, to send Mr. Brush to those important vacancies as soon as possible."[38]

Both the Synod of Philadelphia and the Synod of New York were meeting in Philadelphia that spring, and the difficulties that had divided them were at last happily adjusted. The two synods combined on May 22, 1758, under the name of the Synod of New York and Philadelphia. At the meeting of this united synod, the Presbytery of Hanover, which had originally been organized by the Synod of New York, was reconstructed in order to include all of the territory from the Virginia line southward. At the meeting of the united synod in May, 1761, Hyco, Hawfields, and Eno, together with a number of churches in the Yadkin Valley, asked for supplies, and Mr. Caldwell was appointed to supply these southern vacancies, "and to go thither as soon as possible." At the same time that requests were being sent up to the northern synod for supplies, similar requests were being sent to the old Hanover Presbytery in Virginia, which had been organized by the Synod of New York in 1755.

At a meeting of this presbytery at Goochland in 1756, "a petition from Enno and the Haw-fields for Supplies, and particularly for mr. Martin" was presented.[39] This petition was deferred until the next meeting of the presbytery when "mr. Martin is to be sent out in answer to them." In the fall of 1757, Hawfields again petitioned for supplies and the presbytery took the following action: "The Presbytery appoint mr. Martin 6 Sabbaths at Rockey-River, one at the Hawfields and one at Hico in North Carolina."[40]

The following minutes of the Hanover Presbytery reflect the reorganization and unification of the Presbyterian church.

Providence, April 26th 1758
A petition from the Inhabitants in and about Hico, formerly under the Care of the Synod of Philadelphia, was presented to the Presbytery for Supplies, particularly for mr. Pettillo: with which the Inhabitants of the Hawfields, Enno, and Hico, under the Synod of New York, concurred, by another Petition.
Mr. Richardson is appointed to preach the 1st, 2d and 3d Sabbaths of May at Hico, Enno and the Hawfields.[41]

In answer to petitions for supplies from Eno, Hyco, the Hawfields, Nut Bush, Grassy Creek, Meherrin, and other vacancies, Hanover Presbytery, during its fall meeting in 1758, took the following actions: "Mr. Henry is appointed to preach one Sabbath at Grassy-Creek or Nut-bush, and another at Eno or Hawfields betwix this and our next Presbytery"; at the July 18, 1759, meeting, "Mr. McCaden is appointed to supply one Sabbath at the Cove, one at Hico, one at Hawfields and two at Notingham on his way home"; at the next meeting, August 25, 1759, "Mr. Wright to preach one Sabbath at Eno, One at Haw-fields, and one at Nutbush or Grassie Creek before our next"; at the September 24, 1760, meeting, "Mr. Henry is appointed to preach 2 Sabbaths at Nut Bush and Grassy Creek. Mr. Wright 2 Sabbaths at Hawfields, Hico, Eno, or Buffalo in North Carolina."[42] Similar petitions were sent up to the Presbytery and to the Synod during the next several years.

At a meeting of the Associate Reformed Presbytery in October, 1762, "there was laid before them a petition from Hawfields, North Carolina." The next year the presbytery appointed the Reverend James Proudfoot to spend two months in North Carolina. He did not fulfill this appointment and was called to account by the presbytery for his failure to do so. However, he did spend from October 25, 1763, to April 15, 1764, among these churches.

Again, at their meeting at Marsh Creek, Pennsylvania, on August 15, 1764, "The petition from Carolina was considered, Rev. Robert Annan was unanimously appointed to set out thither immediately after the first Sabbath of September next, to be three Sabbaths at the Hawfields, and two at Sugar Creek [Mecklenburg County]."[43] When the Associated Reformed Presbyterian Synod created the Presbytery of Carolinas and Georgia, it listed fourteen churches in North Carolina. The first two on the list were Hawfields and Eno.[44]

When the Synod of New York and Philadelphia met at Elizabethtown on May 16, 1764, Elihu Spenser and Alexander McWhorter were appointed "to go to the southward, and particularly North Carolina." They were to "form societies, help them in adjusting their bounds, ordain elders, administer sealing ordinances, instruct the people in discipline, and finally direct them in their conduct, particularly in what manner they shall proceed to obtain the stated ministry."[45]

At the next meeting of the synod these gentlemen reported that they had fulfilled their mission southward, and the synod ordered that their expenses for the trip be paid. This is the first reference to expense accounts of the many ministers who had been sent southward on these preaching missions. Since the mission of Spencer and McWhorter had led to the organization of a number of new churches, the synod recommended "that a glebe, with a convenient house and necessary improvements, be provided for every minister."[46]

The mission of Spencer and McWhorter to these churches in North Carolina raises a perplexing question as to the status of these churches before that time. Since there are no records that give the date of the organization of many of the early churches in North Carolina, the mission of these two ministers could have been to organize officially the churches on the frontier and to supervise the election and ordination of elders. It is more probable, however, that they were to assist and encourage the churches that had become somewhat disorganized during the years in which they had been dependent upon irregular and uncertain supplies.

Tradition has it that Hawfields was organized in 1755, although Hanna says that there was a church there before 1755, a fact borne out by the minutes quoted above. Probably the correct sequence of events is that, first of all, the early settlers erected the log building soon after their arrival in the Hawfields. It was then officially organized by one of the ministers who visited the church in 1755 or 1756 who had been sent out under the Synod of New York. Jethro Rumple states that "It is probable that the Church at Hawfields was organized sometime between August 1755 and April 1756 as a result of Mr. McAden's visit."[47] This information was based on a manuscript furnished him by the Reverend C. N. Morrow.

It was the policy of the Synod of New York to emphasize the importance of organizing churches on the frontier, and many of the early churches were organized by visiting ministers working under its supervision. The reference to Hyco, Eno, and Hawfields in the minutes of Hanover Presbytery, mentioned earlier, showed that they were under the care of the Synod of New York on April 26, 1758.

The visit of Spencer and McWhorter in 1764 apparently put new life into the churches, for when Hanover Presbytery met at Hyco on October 2, 1765, "A call was presented by the Moderator to the Rev'd Mr. Pattillo from the congregations of Hawfields, Eno and Little River, to which he engages to return an answer in eight weeks."[48] At a presbytery meeting in Louisa, Virginia, on November 7, 1765, Henry Pattillo opened with a sermon based on James 1:27. The minutes of that meeting contain the following statement: "Mr. Pattillo accepts of the call presented to him at our last, so far as to move out among those People, in which the Presbytery concur."[49]

CHAPTER IV

REVEREND HENRY PATTILLO

1765-1775

In the summer of 1754, while living at the home of the Reverend Samuel Davies, Henry Pattillo began a *Journal,* a part of which is still in existence. It is to his *Journal* that we owe most of the meager facts now available about the early life of this remarkable man. He was born in Scotland of an ancient and honorable Scottish family residing in Balermic, near Dundee, "of Religious Parents, educated with care and tenderness above many mine equals." The original name of this family was Pattullock; there are at least eighteen modifications of its spelling, ranging from "Pattillo" to "Petilly."[1]

Early in life he was placed with a merchant to learn the duties of the countinghouse. Later, like many other young men of his day, he turned to America to seek better things in life. On arriving in America, he first found employment with a Virginia merchant. He recorded that there, in the absence of religious instructions and restraints, he experienced "the overcoming power of temptation," which for a time prevailed over his earlier instructions.

Worth S. Ray finds a James Pattillo who in 1728 was appointed to inspect tobacco and who was also a processor of lands in Prince George County, Virginia. His children are listed as James, Ann, and Henry, and Ray seeks to identify the Reverend Henry Pattillo with the son of this James.[2] Pattillo's *Journal* shows that he is in error; but his statement is important. It could very well be that these Pattillos were related that the young Henry decided to come to America. And perhaps it was with this Pattillo in Virginia that he found employment in which he could use the training that he had received in Scotland.

Early Years in Virginia

Leaving the countinghouse, Henry Pattillo spent several winters teaching school in various communities in Virginia. It was during these years that his religious life became increasingly important to him and he began to feel led to bring men to Christ. Of this experience he wrote, "I can boast of but little success in these endeavors, yet my feeble attempts produced in me an indescribable desire of declaring the same to all mankind to whom I had access; and as I could not do this in a private station, I was powerfully influenced to apply to learning in order to be qualified to do it publicly."[3]

Having formed this resolve he had the good fortune to meet the Reverend John Thomson, who was then on his way to carry out a preaching mission to the churches in North Carolina, and Thomson persuaded Pattillo to come to Pennsylvania and commence his studies in preparation for the ministry. Accordingly, in 1750, he set out for Pennsylvania, but before he had gone a half-day's journey he developed pleurisy and was ill most of that winter. The next summer he met the Reverend Samuel Davies, who invited him to come to his home and begin his studies for the ministry. He accepted this invitation, and on the first of August, 1751, he arrived at the home of Samuel Davies in Hanover, where he "had a kind welcome."[4] The next seven years of Pattillo's life were spent at the home of Samuel Davies, pursuing classical and theological studies along with a group of other young men who were living at Mr. Davies' home at that time, preparing for the ministry. Henry Pattillo had hoped to spend some time at the College of New Jersey, now Princeton University, but his financial circumstances made it impossible for him to do this. It was during his stay at the Davies home that Henry met and fell in love with Mary Anderson, and they began making plans to be married. When Samuel Davies, who was in England that year raising money for the College of New Jersey, was informed of these plans, he wrote to Henry and strongly urged that the marriage be delayed until after he had finished his education at the College of New Jersey. The young couple did delay for a time but then decided to go ahead with the marriage, believing, Pattillo said, that it would not involve him financially or interfere with his studies. He felt strongly "That Mr. Davies was so well known in the learned world that a person finished by his hand, would not come under contempt any more than many shining lights now in the Church, who were educated before the college was erected."[5]

The young man was supported during his stay in Hanover by the kindness of his friends, by his own teaching of a group of children several hours each day, and, after his marriage, partly by the resources of his wife. In the last entry in the *Journal* he says that they lived in a "little house 16 by 12 and an outside chimney; with an 8 feet shed and a little chimney to it." On the same day, June 13, 1757, their home was struck by lightning. Eleven people were in the house at the time, but all escaped unharmed.[6] During those years Henry Pattillo pursued his studies with diligence and attained to a high rank as a classical scholar.

At the April meeting of the Hanover Presbytery in 1757, Henry Pattillo made application for licensure, and the usual "parts" were assigned to him; at the September meeting, having passed successfully his presbyterial examinations and trials, he was licensed to preach the Gospel and was commended to the churches of the presbytery. His ordination took place the next summer when Hanover Presbytery met at Cumberland Church in Virginia, on July 12, 1758. The presbytery approved his trial sermon and exegesis and, after a review of the various parts of his trial, proceeded to his ordination. The ordination sermon was preached by his distinguished teacher, Samuel Davies, on the topic "The Love of Souls, a Necessary Qualification for the Ministerial Office." The minutes then record: "The Reverend Messieurs Henry Pattillo and William Richardson, have been set apart to the Work of the Holy Ministry, by Fasting, Prayer, and the Imposition of Hands; and the Moderator and Clerk are ordered to give them a Certificate of the same."[7]

At the same meeting of the presbytery, Henry Pattillo was elected Stated Clerk of the Presbytery "to transcribe their Minutes into the Presbytery-book." The minutes of Hanover Presbytery at the next meeting, September 27, 1758, contain this entry: "Mr. Pattillo accepts of the Call from the united congregation of Willis's, the Byrd and Buck Island, in which the Presbytery heartily concur. The Moderator is appointed to preside at Mr. Pattillo's Installation at the Byrd; on Wednesday the 25th of October."[8] And so Henry Pattillo began his long and fruitful ministry.

When Hanover Presbytery met at Tinkling Spring, Virginia, on October 7, 1761, it took the following action: "The Petition from Mr. Pattillo and his Elders, that he may have no Appointments abroad this Year by the Presbytery, is granted, as his Congregation allow him the fourth Part of his Time at his own Disposal, to help out his Sallary, which is not sufficient for his Support."[9] There is no indication as to what Henry Pattillo intended to do with this extra time, but in all probability it was spent in teaching school. A year later, Hanover Presbytery met at Providence, in Louisa, October 7, 1762, and at this meeting Henry Pattillo resigned from his field. His supplies were left to his discretion: "Mr. Pattillo having given his People timely Notice of his Design, moved to be dismissed from his Congregation, they being unable to give him a sufficient support and no objection being made, the Pby. agree to it, and he is accordingly dismissed from his Charge and the Relation broke."[10] This incident gives some indication of the problem of adequate support which both ministers and churches had to face in those early days of the life of the church. After he resigned, Pattillo supplied for one year at the Cumberland, Harris' Creek, Deep Creek, and Amelia group of churches and apparently taught school in the intervals.[11]

When Henry Pattillo accepted the call to the Hawfields, Eno, and Little River group of churches on November 7, 1765, there were only three other Presbyterian ministers in the colony. James Campbell had gone to the Cape Fear region in 1757 and was serving the congregations of that area more or less as an independent minister. For a long time he held his presbyterial connections with the presbytery of South Carolina; it was not until 1773 that he became connected with Orange Presbytery. After his journey through North Carolina and Virginia, Hugh McAden returned to become the settled minister of the congregations in Duplin and New Hanover and remained with them until 1768. Alexander Craighead had been installed pastor at Rocky River, in what is now Mecklenburg County, in September, 1758, and died there in March, 1766, "the solitary minister between the Yadkin and the Catawba."[12]

The coming of Henry Pattillo was a milestone in the development of Presbyterianism in the central and western parts of the state. He had the distinction of being the first of a distinguished group of men who came to the Piedmont section of North Carolina about the same time. In the same year, James Criswell was called to the Nut Bush and Grassy Creek group of churches. Hugh McAden became pastor of the Hyco, Dan River, and County Line group of churches in 1768. Joseph Alexander was installed at Sugar Creek in 1768, and David Caldwell was installed at Buffalo and Alamance in 1768.[13]

Henry Pattillo had visited his churches on several occasions under the direction of Hanover Presbytery in response to their request for supplies; therefore he was not unknown to the people of his new charge. He was then thirty-nine years old. The nine years he was to spend with these churches were to be the most fruitful years of his ministry. The center of the Regulator movement lay between his congregations and those of Dr. David Caldwell of Buffalo; consequently, the two men became outstanding figures in central Carolina during the Regulator disturbance.

Pattillo was an outstanding preacher. When William P. Sprague edited his *Annals of the American Pulpit,* he included him in his list of distinguished American clergymen. No picture of the minister has survived, but in a letter Mrs. John Holt Rice wrote to Dr. Sprague, dated April 19, 1854, she describes her impressions of Henry Pattillo as she first knew him when she was a girl of fifteen. He "had a large frame, and considerably more than the ordinary degree of flesh." His features "were rather large and coarse, though his face easily lighted up with a smile of good-will." He had "great frankness of character" and, though always poor, he never seemed to regard his lot as a hard one. A great lover of books, Pattillo purchased them as frequently as his circumstances would allow. His conversation, like his preaching, was striking. "He had a loud voice, spoke with great earnestness, and was listened to with attention."[14]

The Regulator Movement

Henry Pattillo had come to a difficult field at a stormy time. His ministry, 1765 to 1773, coincided almost exactly with the Regulator Period, 1765 to 1771. This turbulent period is fully described in many sources so that there is no need to review more than the phases of it which throw light on the scene of Henry Pattillo's labors. The grievances against which the Regulators were fighting were more flagrant in Orange County than anywhere else because Hillsboro was more or less the seat of government for the central and western part of the state; but the movement extended to all of the back-country of the state. The evils which this movement sought to "regulate" were intensified by the scarcity of money in the whole colony. As one would imagine, the scarcity of money imposed great hardship upon the people, especially upon the farmers. Caruthers quotes a Mr. MacPherson, who wrote that

> he went with his father to Cross Creek, now Fayetteville, with a load of wheat, 40 bushels. They could get five shillings per bushel; but of this only one shilling was paid in money; or they could get a bushel of salt for a bushel of wheat. On their return they had forty shillings in cash; and were able to pay their tax, which was more than any other man in the settlement could do.[15]

Governor Tryon and the Assembly had been trying to solve this problem for years, but they were unable to come up with any solution. Many who might have paid what to them were exorbitant taxes and unjust fees were unable to do so because there was no money. As one farmer put, it, "The government lays taxes upon us and then refuses to provide money with which to pay them."[16] It is easy then to understand the bitterness aroused among the people by having their possessions forcibly taken away for nonpayment of taxes by corrupt and dishonest officials.

In justice to the Regulators it must be remembered that their quarrel was not with the government itself but with the subordinate officials—clerks, lawyers, sheriffs, and lesser officials. The officers of every grade, from the governor down to the sheriff were paid not by a fixed salary, but by fees, which afforded great temptations and great facilities for extortion and corruption. These opportunities were all the greater because it was the practice for the same man to hold more than one office at a time. Edmund Fanning, for example, was lawyer, assemblyman for Orange County, Register of Deeds, Judge of the Court, and a colonel in the militia. A popular rhyme of the period expressed the feelings of the people about him and his dealings:

When Fanning first to Orange came
He looked both pale and wan,
An old patched coat upon his back,
An old mare he rode on.
Both man and mare warn't worth five pounds
As I've often been told;
But by his civil robberies
He's laced his coat with gold.[17]

There was trouble too over the titles to the land. Childs and Corbin, who had succeeded Moseley and Halton as agents for the Earl of Granville, contrived a scheme to extort money from the settlers. These men claimed to have found a flaw in former patents, which were signed, "Granville by his attorneys, Moseley and Halton." They claimed that they should have been signed, "The right honorable Earl of Granville, by his attorneys etc."[18] As a result, the people were forced to take out new patents and of course pay all of the fees over again. The closing of the Granville land grant office in 1766, making it impossible any longer to secure titles to the lands, was an added cause of trouble. All along, the people insisted that they were loyal subjects of King George. The movement, then, was an effort to redress grievances by forcible means, something they had not been able to do by legal means. The position of the Regulators was clearly stated by James Pugh, the hero of Alamance, and one of the six who were publicly hanged for their part in the movement. Nash says that at his execution he made no apology for his cause but boldly charged Tryon with dereliction in duty in not siding with the people against the dishonest officials and urged him to dismiss the corrupt officials and become a friend of the people whom he had come to govern.[19]

Governor Tryon had repeatedly recognized that the Regulators had just grounds for complaint. In 1767 he wrote, "The Sheriffs have embezzeled more than one-half of the public money ordered to be raised and collected by them. . . . in many instances Sheriffs are insolvent or retreated out of the province."[20] Yet the only measures he took to correct the evils were to promise redress and to urge the Assembly to pass laws that would correct the evils.

As time went on, the situation in Orange County grew steadily worse. Many of the farmers made depositions against sheriffs and sub-sheriffs: for example, one officer seized "eight large prime deer skins"; another did "ketch one of his creatures"; "one came to my house and broke open the roof of it and took a piece of linen cloth; another seized "a Gunn valued at thirty two shillings." Also there were charges of "false impressment," of "seizing a mare."[21]

The mounting resentment of the people was being inflamed by the fanatical leadership of Herman Husband and others who were holding public gatherings through the area urging the people to collective resistance. Some of these meetings were held in the Hawfields. In the eyes of the Governor these meetings were assuming the proportions of open rebellion, and from his point of view there was nothing left for him to do except to call the militia to suppress the movement. Many of those who had taken no part in these meetings were in deep sympathy with the cause for which the Regulators stood.

A letter dated Sunday morning, April 17, 1768, from Francis Nash and Thomas Hart to Edmund Fanning at Halifax, stated that they had given orders for the several captains to raise their companies and meet at Colonel Mebane's but that not above twelve men appeared with arms, so great was the general resentment. This failure led to the appointment of Captain Hart, Captain Thompson, and Captain Mebane to deal with the Regulators and try to bring them to reason. The letter went on to state that "we are creditably informed that Mr. Strudwick's tenants almost to a man have entered into an association among themselves to keep forcible possession of his lands and for that purpose had a meeting yesterday in the Haw Fields."[22]

When Governor Tryon reached Hillsboro with his militia he found that the Regulators had answered his show of force by collecting a band of men to meet him and that they were assembling on the Alamance. Both Dr. Caldwell and Henry Pattillo made valiant efforts to persuade both sides to come to some agreement and not to resort to arms, but their efforts were in vain. Dr. Caldwell was at Alamance and had just left the scene when the battle began. The Governor took the position that the government could not deal with subjects while they were in apparent open rebellion and promised to see that justice was done if the Regulators would first lay down their arms and return home. The Regulators, on the other hand, who had been given worthless promises before, insisted on a redress of grievances before they would disperse. This was to the Governor a demand to surrender the authority of the government, a demand he refused to meet. The result was the tragic battle of Alamance on May 16, 1771.

After the defeat at Alamance the Regulation movement collapsed, not because any issues had been settled, but because larger and more menacing clouds were gathering. The Governor issued a proclamation granting pardon to all who would come into camp, surrender their arms, take the oath of allegiance to the King and an oath of obligation to pay their taxes and to support and defend the laws of the land.[23] Exceptions however were made of so-called outlaws, prisoners, and fourteen others. After the public execution of the six prisoners in Hillsboro, the people, now utterly subdued, flocked in to submit to the oath that the Governor exacted of them. By June 19, more than three thousand had taken the oath.[24] In addition to the oath, on May 25, the Governor issued an order to "Make Requisitions from settlements hereafter mentioned to furnish the Army with the following Quantities of Provisions." Hawfields was to furnish thirty steers and twenty barrels of flour.[25]

The severity of these acts on the part of the Governor was to have far-reaching consequences in the days to come. When the War of the Revolution broke out five years later, many of the men who had ridden with Governor Tryon, and some who had commanded his militia, were found zealously recruiting forces among these same men to resist the British. Basically the issue was the same as that for which the Regulators had made such a gallant stand.

But, still more important, was the fact that some of the Regulators who had taken a solemn oath, though under pressure, to support the government, felt it remained yet an oath and so respected it and continued as neutrals. In 1775 and later it was this neutrality of many of the people in Orange County together with the fact that there was a small group of prominent Tories in Hillsboro that gave Cornwallis the false impression that the whole area was in sympathy with the British cause. Such was the turbulent era in which Henry Pattillo had been called to serve.

The Hawfields, Eno, and Little River Pastorate

The Hawfields of Henry Pattillo's day extended far beyond the bounds of the present-day congregation. It included all of the territory between Hillsboro and the Haw River and from the New Hope and Bethlehem communities to the Cross Roads community. The location of the church put it within comparatively easy reach of the Hillsboro community, and, until a church was organized there, many of the Hillsboro people came to worship at Hawfields or at Eno.[26] Hillsboro was also one of Henry Pattillo's preaching points, although a Presbyterian church was not organized there until years later. So his congregations included not only the small farmers, many of whom were in sympathy with the Regulator movement, but also many of the prominent people who in one way or another were connected with the government at Hillsboro.

Jesse Benton, who at one time was private secretary to Governor Tryon, lived at what is now Efland and had large holdings of land in the Hawfields. Samuel Strudwick, member of the Council and a close friend of Governor Martin, lived close to the church, and, though he may not have been connected with the church, his presence in the community was undoubtedly felt. Major John Butler lived at "Mount Pleasant" on the east bank of Haw River above Swepsonville, at what is now known as the Cad Albright place. He was a prominent figure in politics and sheriff of the county in 1770. He was also one of those about whom the Regulators complained. His brother William was a prominent Regulator. Alexander Mebane, who was the first sheriff of the county, colonel of the militia, and an elder in the Hawfields Church, lived just east of the present town of Mebane; Thomas Hart, a prominent merchant in Hillsboro, and colonel of militia, lived between the church and Hillsboro—he, too, was at one time sheriff of the county. It was said of him that he was "not a farthing out in his accounts." In 1768, Nathaniel Rochester, who had studied under Henry Pattillo at Hawfields, moved to Hillsboro and began his career as merchant and leader in civic affairs. Later he founded the city of Rochester, New York.[27]

In the summer of the next year James Hogg, a Scotsman of culture and comparative wealth, settled in the Hawfields at the place that in later years came to be known as the J. S. Carr "Occoneechee

Farms." His wife was the second cousin of the novelist Sir Walter Scott.[28] These were just a few of the prominent families who lived within either the Eno or the Hawfields congregations. Some of them were prominent Whigs who were in sympathy with the Regulators but who took no part in the movement. Others were staunch Tories and belonged to the Established Church. Their presence within the bounds of these congregations, whether they worshiped there or not—and some of them did—made the Hawfields, Eno, and Little River an important and outstanding area.

Hence the Hawfields to which Henry Pattillo came was exciting and alive with activities. It has been estimated that between 1766 and 1772 the population of Orange County doubled. There was considerable confusion among these newcomers because the Land Grant office was closed in 1766, and it was impossible to secure titles to land except when it was purchased from those who already held titles. Also the Regulator movement had the whole area in a state of ferment. Henry Pattillo lived on a farm a short distance south of the church, near what is now the Hebron Methodist Church, which placed him in about what was then the center of the Hawfields community.[29] Once he was settled he took an active part in the life of the community. Soon after his arrival he joined with a group of farmers and businessmen from Hillsboro in presenting a petition to the General Assembly, urging that a Public Inspection Office be opened. The petition stated that the lack of such an office was a great drawback to the agricultural development of the county, particularly to the production of tobacco and hemp, for which the soil of that area was best suited. The petition went on to point out that they were having to transport these articles more than a hundred miles to a market, without any assurance that the products would then pass inspection. The petition was signed by twenty-five names. Henry Pattillo's name is second on the list.[30]

Henry Pattillo and the Regulator Movement

Henry Pattillo had also to face the problem of the Regulator movement. Many of Dr. Caldwell's members, especially those within the bounds of Alamance congregation, just across the river, were deeply involved. Elmer D. Johnson has made an interesting study of the Regulators and has listed 883 names of people known to have been active Regulators. Nine of these men can be located in the Eno community. On the list are William Morrow and Richard Webb, who probably belonged to the Bethlehem community; William Butler, who lived near Swepsonville; and John Hart, who lived near Hillsboro. Others on the list are Philip Shaw, Sr., and Philip Shaw, Jr.; Robert and Samuel Thompson; William Ward, Sr., and William Ward, Jr.; and George, John, and Thomas Wilson.[31] All of these are familiar Hawfields names; but they were also common names in other sections, so it is impossible to identify them definitely with the Hawfields people. Whether or not many of the people had actively joined the movement, the marching of the Regulators on Hillsboro meant that they were passing back and forth through the very heart of the congregation and certainly kept the people in a state of excitement.

To meet this situation the four Presbyterian ministers, within the bounds of whose congregations the movement was most active, met at Hawfields Church in August, 1768, and drew up two famous letters, one addressed to the Governor and the other addressed to the members of their respective congregations. The letter to Governor Tryon gives a clear statement of the attitude the Presbyterian Church was taking toward the movement:

To His Excellency William Tryon Esq're Captain General & Commander in Chief in and over the Province of North Carolina.

Sir:—

We the subscribers His Majesty's ever dutiful and loyal Subjects Presbyterian Ministers in this Province beg leave to approach your Excellency with cordial professions of unshaken duty and loyalty to His Majesty's sacred Person and Government and to testify our duty and ready submission to the Laws of this Province and to your Excellency's Administration.

With these sentiments glowing in our breasts, we cannot but express our abhorance of the present turbulent and disorderly spirit that shows itself in some parts of this province, and we beg leave to assure your Excellency that we will exert our utmost abilities to prevent the infection spreading among the People of our charge, and among the whole Presbyterian body in this Province as far as our influence will extend.

We humbly hope your Excellency has found but a very small proportion of the People of our Denomination among the present Insurgents, and we assure you Sir, if any such there are, they have departed from the invariable Principles of their Profession, which some bred in this wilderness, for want of proper Instruction, may be supposed ignorant of.

Fully sensible of the happiness of our situation in point of Religious Liberty, we shall not fail at all times to inculcate and proclaim the glorious and catholic doctrine of Faith, Piety, Virtue and Loyalty so as best to promote the glory of our Divine Master, the best Interest of mankind, the Honor of His Majesty's Government, and the ease and comfort of your Excellency's Administration.

We congratulate our Country Sir, that while your Excellency steadily refuses to grant anything on compulsion to the demands of unreasonable men you have at the same time made the cause of the poor so much your own, as to ensure to them the redress of any greviance they may labor under in the way prescribed by the Laws of their Country.

That Heaven may bless your Excellency, the other branches of this Legislature, and the whole body of this Province, that all parties of Christians may unite as one man to strengthen your hands at this Season, That you may weather the Storm with dignity to yourself and Government, and compassion to the deluded, and unwary, and be long continued among us a Pattern, and Patron of Virtue, and Piety, Steadfastness and Condescension is the sincere Prayer of

Your Excellency's most Obedient
and most humble Servants.

Hugh McCaddon
James Creswell
Henry Pattillo
Dav'd Caldwell

Hawfields 23d August 1768.[32]

At this same meeting the following letter was prepared to be read from all their pulpits to their assembled congregations.

Letter from the Presbyterian Pastors to the Presbyterian Inhabitants of North Carolina.

Dear Brethren,

It is with great concern and regret that we view the present Opposition to Order, Law and Government in sundry parts of this Province, and it is with equal concern that we find ourselves unable to assert with truth, that not one of our Profession is engaged in it; it is however our hope and wish, that the number of regular Presbyterians among the present Insurgents is very small, and to those who may have been seduced from peaceable Deportment and Loyalty of their Profession and Ancestors, we affectionately address ourselves as followeth,

We consider the scattered & destitute situation of the Presbyterian Church in this Province through the scarcity of Ministers, and the annual increase of our vacant Congregations, and tho' there are now a few Ministers settled among you, and the reverend Synod of New York and Philadelphia have heard your unfortunate Intreaties, and sent you annual supplies for some years past, yet it must be confessed there are sundry, especially of the younger sort who have been bred up in this Wilderness, ignorant of the Principles and Practices of their Ancestors, which we can assure them have always evidenced a zealous attachment to the Protestant Succession in the present royal Family, and a spirited opposition to every measure concerted at home or abroad, to shake the present happy Establishment and this on the principles strictly enjoined by the Westminister Confession of Faith and Catechism.

We are sensible the movers of the present Insurrection have put the cry of King, Loyalty, Allegiance, into the mouths of their unwary Adherents; which doubtless was the snare that caught you and many others, but we earnestly recommend to you to consider, that the opposition is directly levelled against Government and Law; for the Oath is what the Law nowhere prescribes, and that Oath to do unlawful things viz: to call Officers to a Settlement, in a way the Law has not allowed, and lastly that Oath is taken not to pay their Taxes, expressly contrary to the Laws of our Country, and the plain word of God. These things should detach every loyal Subject from them especially as you are assured by the Governor's Proclamation that Justice will be done on all that have oppressed you on proper complaint, by a due course of Law.

Should any object that they are bound by this Oath, we answer, Such Persons have involved themselves in guilt by taking such an unlawful Oath, and greater guilt will be upon them if they keep it, We therefore tenderly sympathizing with such do recommend to them Repentence for taking that Oath, and give it as our opinion that it ought to be broken. We pity, we compassionate the poor, and share with them in all their distress, but remember Brethren the remedy for Oppression is within the Compass of the Laws of your Country. Let such of you therefore as have been drawn into this unhappy confederacy, return immediately to your Duty and Loyalty, remembering the Divine Authority that has enjoined, "Let every soul be subject to the Higher powers, for there is no Power but of God; the Powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the Ordinance of God, and they that resist shall receive to themselves damnation; Wherefore ye must needs be subject for Conscience sake; For this cause pay your Tribute, also rendering to all their dues; Tribute to whom tribute is due etc.," Rom. 13th.

Submit yourselves to every ordinance of Man for the Lord's sake, whether it be to the King as supreme, or unto Governors as those that are sent by him for the Punishment of Evil Doers, and for the Praise of them that do well. And We earnestly recommend to the whole Presbyterian Body, in this Province a Spirit of Loyalty and cheerful Obedience to Law and Government, that you may transmit to your Posterity the reputation you derived from your Ancestors, secure the continuance of your Civil and Religious liberties, and merit the future notice and indulgence of the Legislature; that you may all live soberly, righteously and Godly as the dutiful Servants of Jesus Christ, is the hearty prayer of your ready Servants and Affectionate Pastors.

Hugh McCaddon
Henry Pattillo
James Crestwell
David Caldwell[33]

These letters signed by these four men put them publicly on record as determined to use all of their influence against the movement. The letters would seem to indicate too that while many of the Presbyterians were in active sympathy with the ends which the Regulators were trying to achieve, only a small number were as yet actively engaged in the movement.

A month later Henry Pattillo was actively engaged in the effort to suppress the Regulators by preaching to the Governor's troops who were assembled at Hillsboro.

Hillsboro Camp, Sunday 25th Sept. 1768

It is ordered that the Reverend Mr. Micklejohn and Mr. Pattillo have thanks for sermons preached to the troops.[34]

Mr. Micklejohn was the minister of the Church of England stationed at Hillsboro, the seat of St. Matthew's parish.[35]

At each meeting of Hanover Presbytery appointments were made for the various ministers to supply for one or more Sundays in each of the vacant churches and preaching points within the bounds of the presbytery. This involved long, hard trips of many miles on horseback, taking Henry Pattillo away from his home and family for days at a time.

The Organization of Orange Presbytery

The most important ecclesiastical event that happened in the life of the old log church during Henry Pattillo's ministry was the organization of Orange Presbytery. When Hanover Presbytery met on March 7, 1770, the members agreed to appoint Mr. Alexander to carry the following letter to the synod:

To the Rev'd Synod of New York and Philadelphia to assemble in May 1770.

Rev's Fathers and Brethren, the Distance we live from the usual Session of the Pby of Hanover, and the impossibility thence arising of our regular attendance on it, our living in the Province of N. Carolina where the affairs of Church and State require our acting with that Vigour unanimity and authority which is impossible for us to do in our present single and detached Situation, renders it indispensibly necessary for us to apply ourselves to the Rev'd Synod, requesting, that we may be erected into a Presbytery by the name of ye Presbytery of Orange, the name of the County in which two of our Members are settled, and that our first Meeting may be at the Haw-fields, on the first Wednesday of September next ensuing.

We flatter ourselves that the Rev'd Synod will at once comprehend ye Expediency of complying with the Requisition, and therefore shall wave every Argument, which if necessary, will be presented by our Brother Mr. Alexander in its favour who waits on you with this, Praying that the divine Wisdom may preside amongst you, we are

Rev'd Sirs,
Your dutiful Sons
Affectionate Brethren &
Most hum'l Servants.

David Caldwell
Hugh M'Aden
Joseph Alexander
Henry Patillo
Hezekiah Balch
James Campbell

This Pby concurred with that Request, and have instructed the Clark, to write to the Synod in Favor of the same, in case he could find a safe Medium of Conveyance. Concluded with Prayer.[36]

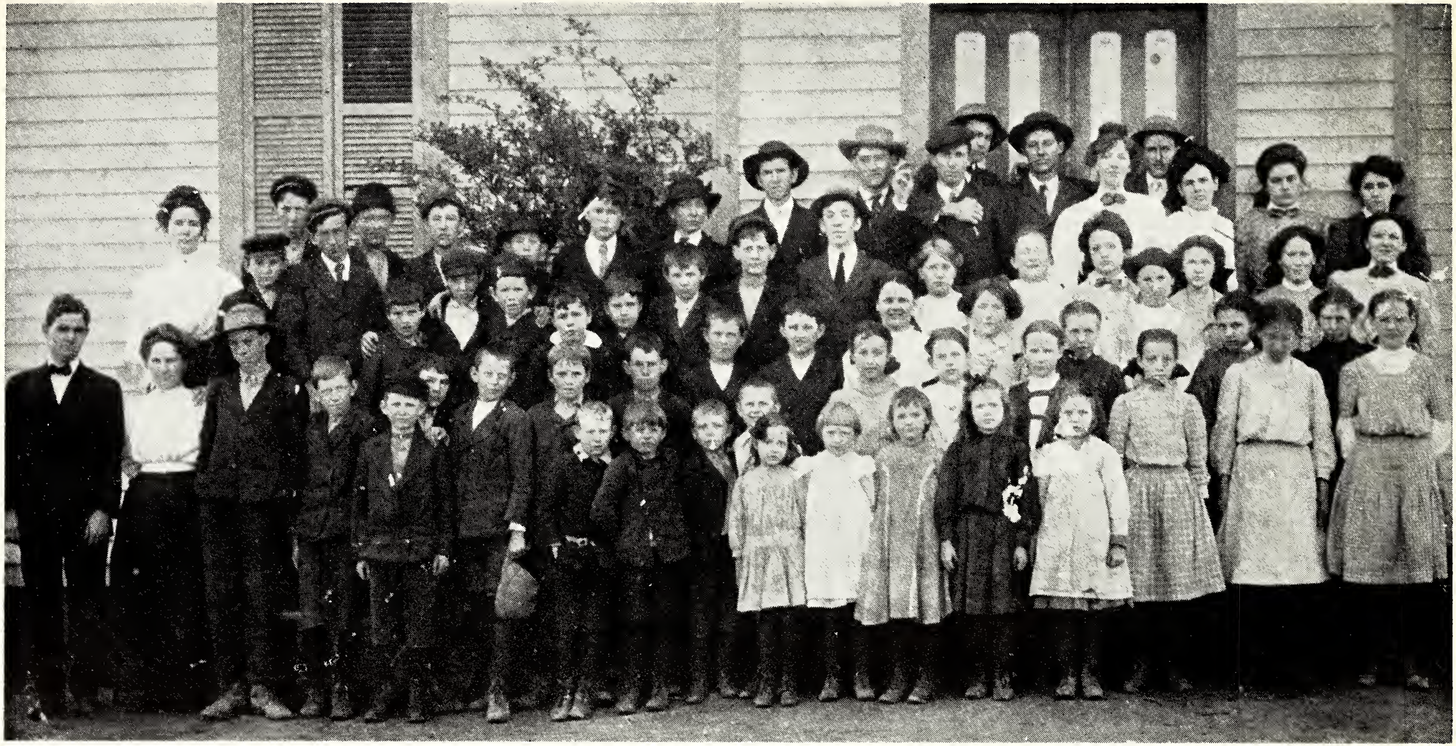
The Synod of New York and Philadelphia met in New York City on May 18, 1770, and on May 24,

> A petition from some members of Hanover Presbytery, requesting that they may be erected into a distinct Presbytery, was brought in and read. The Synod agree to grant the prayer of the said petition, and the Rev. Mr. Hugh McCadden, Henry Pattillo, James Criswell, Joseph Alexander, Hezekiah James Balch, and Hezekiah Balch, are erected into a Presbytery, to be known by the name of the Presbytery of Orange, in North Carolina, and that their first meeting be at the Hawfields the first Wednesday of September next, and that the Rev. Henry Pattillo open the Presbytery with a sermon.[37]

The meeting on Wednesday, September 5, 1770, was a historic occasion in the life of the old church, and in spite of the unsettled times the little church must have been filled to watch the ceremony as these men solemnly organized themselves into Orange Presbytery, with Henry Pattillo as the moderator and David Caldwell as clerk. Orange Presbytery, as it was then organized, included all of the territory south of the Virginia line. When the synod met the next spring it recorded, "It is reported to us that the Brethren of North Carolina, who requested last Synod to be set off as a Presbytery by the name of the Orange Presbytery, have met and proceeded to business agreeably to the order of Synod."[38]

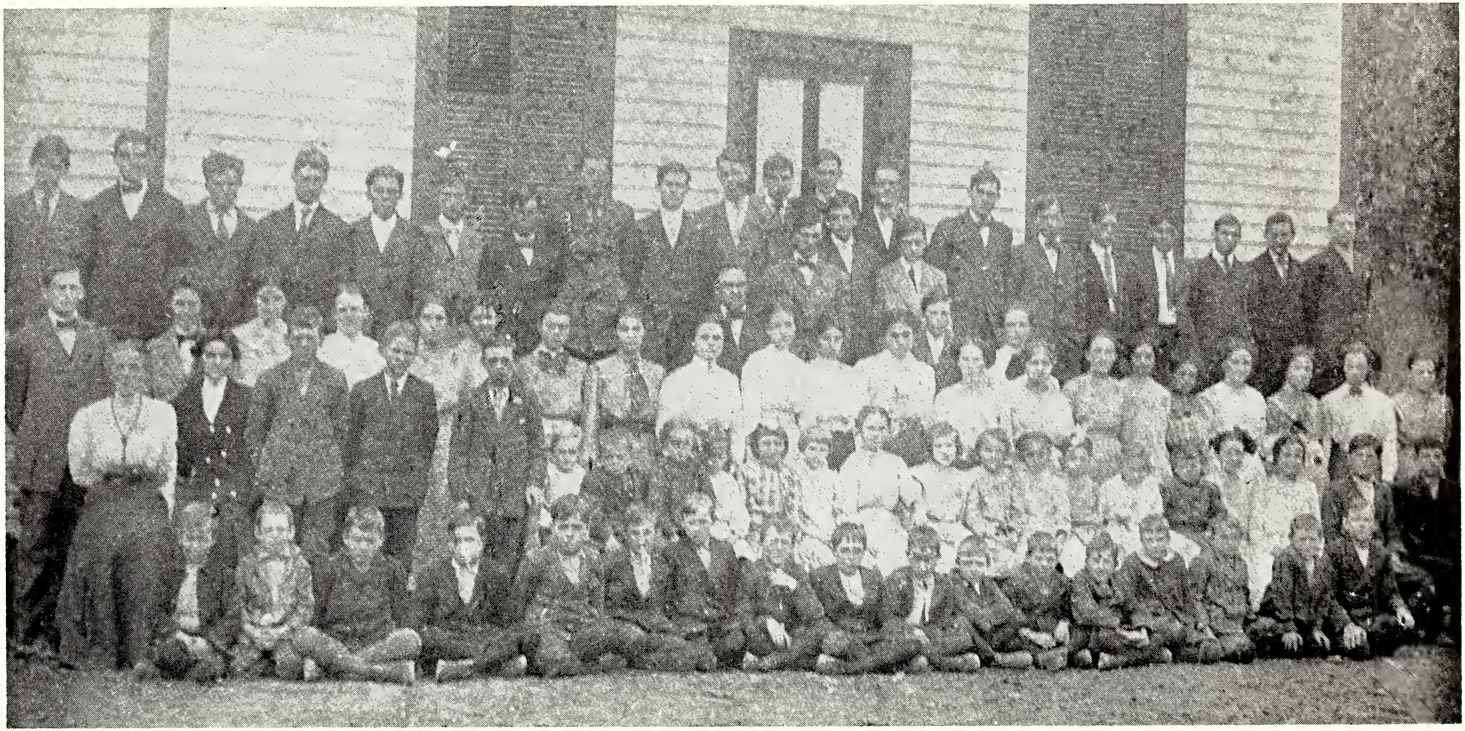
Unfortunately, the minutes of Orange Presbytery for the first twenty-five years of her history were burned in the home of Dr. John Witherspoon near Hillsboro on January 1, 1827, so there is no record of those early years.[39] Also the early minutes of Hawfields Church have perished and there are, similarly, no records of the membership when Henry Pattillo came or of its growth during his ministry. The whole period, however, was one of rapid growth and development, and it may be assumed that both the church and the presbytery shared in this growth. Dr. McCorkle and Dr. Hall, in the western part of the state, and Dr. Caldwell and Henry Pattillo, in the central part, stood out as profound scholars, able statesmen, and staunch patriots during the struggle for American Independence.

Presbyterians have always emphasized the importance of education; Henry Pattillo, like all of the early Presbyterian ministers, conducted a school at his home in connection with his many other



Hawfields School, 1908

Left to right, First Row: Henry Scott, Roy Evans, Tommie Andrews, Herman McAdams, Frank Thornton, Dorothy White Crawford, Elizabeth Scott Carrington, Ruth Covington Webster, Margaret Turner Hawkins, Ollie Freshwater Teer; *Second Row:* Mr. Stevens, Dora Snipes, Robert Freshwater, Carl Forest, William Rowland, Emmet Thornton, Reedy Mann, Fred Freshwater, Herbert Thornton, W. K. Scott, Mary White Scott, Pauline Freshwater, Ina Evans Wilson, Julia Turner Malone, Maggie Stewart, Margaret Covington Crabtree; *Third Row:* Miss Lena Blue, Sam Bason, Jerry Bason, Coy Mann, Ernest Turner, Willie Woods, Arthur Gibson, Mark Johnston, Viola Covington Bagwell, Carola Crawford Hensley, Pattie Pohnston, Matilda Stewart, Nonnie Johnston; *Fourth Row:* Jim Johnston, Walter Mann, Vernon Bradshaw, Albert Gibson, Dewey Covington, Frank Cook, Herbert Turner, Mary Freshwater, Esther Covington Mann, Agnes White, Lillian Johnston Payne, Mildred White Ritche, Hattie Evans Idol, Mona Covington Phillips; *Fifth Row:* A. L. Turner, Joe Stewart, Edwin Scott, J. H. Phillips, Iola Patton Mace, May Lashley, Della Gibson Albright, Mattie Gibson Ireland; *Sixth Row:* Bob White, Bun Freshwater, Lochemy McLean.



Hawfields School, 1911

Left to right, First Row: Glen Dixon, Clayton Dixon, Coy Mann, Mark Johnston, Arthur Gibson, Frank Thornton, Roy Evans, Robert Cook, Orrell Henshaw, Harvey Mann, Herman McAdams, John Wrenn, Frank Dixon, George Rowland, Ernest Crawford, Ralph Scott, Paul Thompson; *Second Row:* Miss Ella Anderson Scott, Dora Carraway Rogers, Walter O'Daniel, Henry Scott, Ernest Turner, Earl Covington, Bennie Henshaw, Grace Crawford, Beatrice O'Daniel, Edna Dixon Whitfield, Elizabeth Scott Carrington, Berta Stewart Rowland, Margaret Turner Hawkins, Ruth Covington Webster, Emma Gibson, Dorothy White Crawford, Gladys Jobe, Blanche McAdams, Julia Turner Malone, Eunice Rogers King, Tommy Henshaw, William Rowland; *Third Row:* Ben Rogers, Mable Ellis, Lillian Johnston Payne, Margaret Covington Crabtree, Maggie Cates Sykes, Nonnie O'Daniel, Bettie Minor Thompson, Annie Minor Ray, Viola Covington Bagwell, Clifford Cook, Effie Cheek Marshall, Mattie Gibson Ireland, Della Gibson Albright, Willie Woods, Hattie Evans Idol, Lena Stewart, Mary Freshwater Coble, Esther Covington Mann, Mattie O'Daniel Lane, Mary White Scott, Lucille Johnston, Carola Crawford Hensley, Ina Evans Wilson, Pauline Freshwater Smith; *Fourth Row:* Dewey Covington, Fletcher Terrell, Albert Henshaw, Will Thornton, Robert Henshaw, Herbert Thornton, Fred Freshwater, W. H. Albright, Hubert Jones, Leo Cates, Walter Mann, Charlie Gibson, Hugh McKimmon, Albert Gibson, George Crawford, Robert Freshwater, John Thompson, Alfred Terrell, W. K. Scott, Cecil Cook; *Fifth Row:* Charlie Stanford, Frank Cook, Charlie Linley.

activities. In recognition of his ability and interest in education, he was appointed by the General Assembly of 1771 as one of the trustees who were to found Queen's Museum, in Charlotte, to elect a president for the institution, and to secure an endowment for its support. Mr. Edmund Fanning of Hillsboro was elected the first president. Funds for the support of the college were to be raised by a tax of sixpence per gallon on all rum or other spiritous liquors brought into Mecklenburg County for the next ten years.[40] However, the war came and the school never opened. It was incorporated in 1777 by the legislature as Liberty Hall.

In 1773, Henry Pattillo resigned from the Hawfields, Eno, and Little River churches, and Hawfields lost not only its first but perhaps greatest and, certainly, most colorful minister in all of its long history.

Henry Pattillo and the Provincial Congress

During the six years that intervened between Henry Pattillo's resignation of his pastorate at Hawfields, Eno, and Little River and his acceptance of the call to the Nut Bush and Grassy Creek congregations, he lived in Bute County and devoted his time largely to the development of a famous academy there. One incident that happened during these years brought Henry Pattillo back within the bounds of his old congregation, not as a minister, but as a member of the famous Third Provincial Congress, which met in Hillsboro in 1775.[41]

Two years after he had moved away from Hawfields, he was elected a representative from Bute County (now Warren and Franklin counties) to the Provincial Congress, and he at once became one of the prominent figures in that meeting. After the Congress was organized a resolution was passed, "that colonel Francis Nash wait on the Rev. George Micklejohn and request that he attend and perform divine services." There is no record of how the High-Church Tory responded to the request of this revolutionary assembly, but the record states that the Reverend Henry Pattillo was appointed to open each day's session with prayer.[42]

When the communication from the General Congress in Philadelphia was presented to this meeting for consideration, "The Congress, resolved into a committee of the whole . . . accordingly and unanimously chose the Reverend Mr. Pattillo Chairman."[43] The resolution they framed showed that North Carolina was not yet ready to break with the mother country and urged that further efforts be made towards reconciliation. As chairman, Henry Pattillo no doubt played a large part in framing the wording of that resolution.

The Congress also set up a committee of thirteen "to confer with such of the Inhabitants of the Province, who entertain any religious or political Scruples, with respect to associating in the common cause of America." Apparently the Tories had been at work among the Regulators, urging them that the oath of allegiance that they had taken under Tryon was still binding and that they should remain neutral.

It was a strange committee that they appointed to deal with the Regulators to try to persuade them to break their oath of allegiance to the King. Among the thirteen were "Caswell whose bayonet had forced the oaths down their throats, Pattillo, who, with the other Presbyterian Pastors in the Province, had addressed a laudatory letter to Tryon and a denunciatory one to their congregations about the crime of being a Regulator, and the Moore who had been on the court that convicted twelve of the Regulators of treason and sentenced them to death."[44] Pattillo was also appointed a member of the Committee of Safety for the district of Halifax. At the next meeting of the Congress he was appointed a trustee for the establishment of an Academy in Granville County.

Educator Henry Pattillo

Perhaps Henry Pattillo's greatest contribution was in the field of education, both religious and secular, although the two were never separate in his mind. He himself was a finished classical scholar. Among his few extant papers there is a notebook written in Latin.[45] In another notebook there is his exegesis of some Greek passages from the New Testament. He wrote in a clear, beautiful hand, still easy to read in the now faded manuscripts. A number of his sermon manuscripts have survived, and they are models of logical exposition in accord with the correct standards of that day. However, they do sound stilted and artificial to the modern reader.

Among the papers there are several that indicate Pattillo's concern for the religious education of the members of his large and scattered congregation. One of these is entitled, "Address to Heads of Families." It begins, "My Friends and Brethren: I consider the station in which divine Providence has placed you as the most important in life." The paper then continues with a discussion of the blessings which the American people enjoy and the responsibilities that these blessings entail, especially to heads of families. It is in the form of a pastoral letter. How it was intended to be used is not clear. Perhaps it was preached as a sermon to his various congregations, although he may have planned to have it printed and circulated among his members; evidently this was never done. It concludes with the following recommendation:

> I earnestly recommend to every head of a family among us, to enrich themselves with Dr. Watt's three sets of catechisms composed by that happy genius for the use of children, before they go on to the Westminster catechisms. But as only few among us may be thus provided, and as the instruction of our families admit of no delay, I would attempt something of this kind, for the assistance of my plain planters, though I do it with a trembling hand, and great discouragement.[46]

Teacher as he was, he set down some of the aims that a good catechism should attempt to achieve. The summary of aims is followed by a copy of his "The Youth's Catechism," which follows in the main the Westminster catechism's teaching in ninety questions and answers. It begins:

Q. I. Can you tell me who made you?
A. The Almighty God who made all things.[47]

As a minister, Pattillo was concerned about the religious instruction of the Negro slaves within his congregation. And following the youth's catechism, he wrote a simpler one for Negro children. It is shorter and contains only thirty-eight questions. This was a unique idea, and it shows an insight into the Negro problem far in advance of his day.

Q. 1. Do you know who made the Negroes?
A. The same God that made all things.
Q. 2. Do you think white folks and Negroes all came from one Father?
A. Yes, I should think so.

Q. 3. What makes you think so?
A. Because except the black skin and curled head their bodies are just alike, within and without.

Q. 37. Which do you think the happiest person, the master or the slave?
A. When I rise in a cold morning, to make a fire, and my master in bed; or when I work the field in a hot day, and my master sits in the shade, I think he is happier than I am.
Q. 38. Do you ever think you are happier than he?
A. Yes: when I come in from my work, eat my hearty supper, worship my maker, lie down without any care on my mind.[48]

In congregations as large and widely scattered as Henry Pattillo's, there was a definite need for religious activities other than the stated preaching services that occurred once a month or, at most, twice a month. To meet this need he organized for each church what he called "Christian Societies or Fellowship-meetings." These were the fore-runners of our modern church organizations. While he was pioneering he also drew up the following set of rules for the organization of these societies and for the manner in which they were to be conducted.

1. The design of which should be to promote the glory of God, our own improvement in Christian knowledge, for the quickening ourselves and others in the good ways of God, for the promoting of brotherly love, and Christian communion and Charity, and to endeavor the revival of religion.

2. The persons to be admitted are those who agree in their religious sentiments, whose situation is the most convenient to each other, whose number is two or three or more, who shall evidence by their behaviour, that they have a reverence of God upon their mind, that they are ready to give or to receive improvement—and that they promote the design of the society as well present or absent, and when they are inclined to withdraw themselves to give their reason with modesty and withdraw accordingly.

3. As to the time of meeting, they will generally be such Lord's day as publik worship is not convenient and such other times as each society shall judge best suits their conveniency, and is most for their edification.

4. The exercises to be carried on in these societies, are prayer, praise, reading at least one chapter of the Old or of the New Testament, and other good books, and speaking to the questions proposed at the last meeting which shall generally be two, to be considered at betwix meetings. But if any of the society have any case of conscience to propose, or want the help of the society in any temptation or difficulty on leave modestly asked and obtained, let it be spoken to.
5. The person who is to preside or lead in the worship is to be chosen by each society, either one stated leader, or to take it in turn, as may be judged best to the general edification.
6. If any member of the society behave indecently at the society, or unbecoming the Christian character at other times or places, the society is to warn and reprove them, in the spirit of meekness, and if they persist in their unchristian conduct, after two or three admonitions, and prayer to God for their reformation, they must be excluded by a vote of the society; for we are to withdraw ourselves from every brother that walks disorderly, and to have no fellowship with the works of darkness, but rather to reprove them. And persons thus excluded shall not enjoy sealing ordinances in the church until they are restored; for which a door shall always be left open, on their giving proper evidence of repentance and reformation.

> As to the female sex, who have frequently more virtue and less vice than the males, and are surely capable of as great attainments in a religious temper and life, they are to be admitted present at any of the societies, yet they are not to usurp authority over the man by leading in the worship, nor to ask nor answer questions in the society, but may have any question they wish to hear spoken to asked by a Christian friend.[49]

Like all of the early Presbyterian ministers in central and western Carolina in colonial days, Henry Pattillo believed that only an educated people could remain a free people and become qualified for self-government. It was for this reason that he devoted a part of his ministry exclusively to education. He began his teaching career in Virginia even before he began to study for the ministry, and after leaving Hawfields he devoted himself to education for about six years before accepting his last pastorate. For a time he conducted a classical school at Williamsboro, and later he taught at Granville Hall, which was incorporated by the state in 1779.

In recognition of his scholastic attainments, Hampden-Sydney

College conferred upon him the honorary degree of M.A. in 1787, and the state legislature on two occasions appointed him to the boards of trustees of two institutions under consideration for organization. An interesting observation on education is found in his will:

> It is further my will, that my children should share my little estate among them, as nearly equal as may be, except in the education of my sons; and if any of them are incapable of, or much disinclined to an education, and would chuse to be bound out to any trade, let it be done accordingly, for learning cannot be attained by compulsion in opposition to nature and inclination.[50]

Because opportunities for publication were limited in the minister's day, most of his writings are found only in manuscript form. In 1788 he published a small volume which contained three of his sermons and two other essays: "On the Division among Christians"; "On the Necessity of Regeneration to Future Happiness"; "The Scriptural Doctrine of Election"; "Extracts of a Letter from Mr. Whitefield to Mr. Wesley"; and "An Address to the Deists." It was printed in Wilmington by James Adams, for the author.

He also published a sermon on the death of General Washington, but no copies have survived.

His only other publication—the most interesting of them all—was his *Geographical Catechism,* published in 1796. This little book has considerable historical importance because it was the first textbook to be published in North Carolina. The title page reads:

> A GEOGRAPHICAL CATECHISM/To assist those who have neither Maps nor Gazetteers, To read NEWSPAPERS, HISTORY OR TRAVELS/With as much of The SCIENCE OF ASTRONOMY, and the DOCTRINE of the AIR, As is judged sufficient for the FARMER, who wishes to understand something of The Works of GOD, around him/And for the studious YOUTH, who have or have not a prospect of further prosecuting those SUBLIME SCIENCES.

The book was first published by Abraham Hodge of Halifax, North Carolina.

In the Preface he gives the following reasons for publishing the book, which is sixty-two pages long. "What put it in the way of question and answer, was, I intended three young lads then under my care, should commit it to memory." The second reason was "that as news-papers are happily and pretty generally circulated among us, there must be many honest farmers and their families who must be ignorant of many countries, towns, rivers and seas mentioned in them, and my book will enable them to read with more intelligence." The third reason was designed to counteract Deistic ideas, which were then becoming rather widespread in the Provinces, and "to attempt to lead common readers to some more just conception of the divine works." And, candidly, "If I did not add a fourth inducement for publishing, my reader would for me. I did, and still do hope my book may bring me in a few dollars, which will be welcome guests when they arrive."[51]

The little book, like any textbook, is the result of the author's experience in the classroom, and it reveals clearly and distinctly the methods of teaching in his time. And so, with question and answer, he leads his "three lads" to distant lands and through the colonies of their own country. And on nearly every page he puts into his answers a humble reverence for God. There are 104 questions with answers. The answer to question 103 ends in this way:

> We come to a land in all its youthful vigour; undebilitated by the luxury, vices and old age of the eastern nations: a country in which the *Laws* rule and not *men;* where life and Property are in perfect security, and where the happy inhabitants may confide in those who legislate, in those who rule, and in those who Judge; because they can remove them all at their pleasure. A country in which religion is unrestrained; mortality in repute; education promoted; marriage honourable, and age reverenced.
>
> Q. 104. Pray sir, where lies this terrestial paradise?
> A. Within the limits of the UNITED STATES; and the spot you stand on, makes a part of it. . . .

The answer to question 104 continues with a glowing description of the struggle for Independence and a detailed description of each of the states.[52]

The Nut Bush and Grassy Creek Pastorate

In 1780, Henry Pattillo accepted a call to the Nut Bush and Grassy Creek congregations and remained with them until his death in 1801. In 1784 the elders of these two churches presented him with a farm of three hundred acres on Spicemarrow Creek, as he said, "on the express condition of my continuing till death or disability, the minister of said congregations." In 1787 he was appointed by the Provincial Congress to a board of trustees responsible for setting an academy in Warrenton. The funds for this academy were to be raised by a lottery.

Henry Pattillo's last will was written on December 19, 1800, the year before he died. It reveals something of the love and esteem in which he was held by the people of his congregations. They had given him the farm on which he lived, but very late in life he went into debt and all of his possessions were sold to satisfy his creditors. This is an explanation of the following paragraph in his will:

> As all my effects were disposed of at public sale, except my books, book case and watch; and as a number of dear and very generous friends purchased nearly the whole, and left them with me, probably with no intention of ever demanding them again, unless the negro boy Peter be an exception, who was paid for by a subscription of kind friends; if the subscribers should demand their money, the negro must be sold, and payment made. If not, I give and bequeath Negro Peter to my son John F. Pattillo, and to his heirs forever. And if any kind purchaser demand the commodity they bought at my sale, let them be restored with gratitude for the loan. The cattle must be an exception, for they are dead with the murrain.[53]

Nowhere did Henry Pattillo list the names or dates of birth of his children. There is a reference in his diary to the birth of his first child, a daughter, on February 2, 1757, but her name is not given. The following children are mentioned in his two wills, but there is no indication as to whether these are all the children he had or of their ages.

Ann, who married Col. Richard Harrison
Henry
Mildred [Milly]
John Franklin
A daughter who married Robert Samer [Somer]

The names "Polly Pattillo" and "Anderson Pattillo" appear on the fly leaf of his Latin notebook.

Only two of Henry Pattillo's letters to his wife have survived and one of them is undated.

Monday noon

This will inform my Dearest love, that being pressed beyond measure to stay and marry a friend on Thursday morning, I shall not reach Mr. Young's till Friday noon. I have been and am quite well but Milly and Maj. Smith employ much of my cares. To God and his sparing mercy I wish to commit them. I have not seen Mr. Johnston, but by the order I saw, it is at the shop. You need not expect it on Friday. This will come open thro' various friends' hands to remove your apprehensions. If you can get to J. Young's on Friday [line blurred] You know your reception from

Your Affect' Henry Pattillo.[54]

The wedding mentioned might possibly be the one mentioned by Mr. Dullon: "that having published the bans between Jno. Strayhorn and Elizabeth Johnston, he [Pattillo] united them in marriage sometime before the Revolutionary War."[55] If so, it would put the origin of the letter in New Hope a few miles from the "shop" referred to above. The second letter was written in a home in Hawfields where he had apparently stopped over with friends on his return from a meeting of Orange Presbytery somewhere beyond the Yadkin River.

Hawfields 6th June 1782

My Dearest.

We are here on our return in safety. Let it be still your consolation and mine in my absence that I am employed for our common master and live not in vain.

O my love were my success equal to my popularity, what a happy husband would you have. Springer blest my ears with the acct' of your happenings and indeed you must be happy while you lean on such a bosom.

The great increase of blood flowed too much to my head at Yadkin, but I have eat and drank sparingly and been bled this morning and feel right well. We rode 45 miles the first day and Milly not at all tired she longs to be home. Remember me in the kindest manner to the Children. Look for me next Wednesday. Yours to your wish.[56]

Henry Pattillo died in Dinwiddie County, Virginia, where he had gone on a preaching mission in 1801.[57] His funeral service was conducted by the Reverend Drury Lacy, who took as his text, "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's" (Romans 14:7-8).

As was the custom in those days, the sermon was in the form of a eulogy on the man's life and work. In the course of his sermon, Dr. Lacy dwelt upon Henry Pattillo's dedication to the service of Christ, his untiring zeal in carrying on his work, his public prayers, his ability as a preacher of the Gospel, his pastoral visitations and wise counseling, and upon his talent for encouraging friendship.[58] Unfortunately, Foote does not give the place in Dinwiddie County where Henry Pattillo died, and no other source reveals the place of his burial.

CHAPTER V

THE AMERICAN REVOLUTION

1776-1791

It is impossible to determine the exact dates when Henry Pattillo resigned and when his young successor was installed pastor of the large territory because the early records of Orange Presbytery have been lost. William Henry Foote, to whom we owe much of our knowledge of this early period, records Henry Pattillo's resignation in 1774, the date given on the memorial tablets at Hawfields Church. But he must have been in error about the exact date, for when the Synod of New York and Philadelphia met on May 19, 1773, we find an entry suggesting an earlier date in the minutes of the synod: "Applications were presented for supplies from the Hawfields and Eno in North Carolina, and from St. Paul's parish in Georgia; in answer to which we appoint Mr. John Simpson and Mr. Caleb Wallace, candidates to supply in the former places as much as they conveniently can before the next Synod."[1]

When the synod met the next year, New Brunswick Presbytery reported that they had licensed John DeBow and that John DeBow and Samuel McCorkle, both probationers, were appointed "to go to the southward, as soon as they conveniently can, and supply under the direction of the Presbyteries of Hanover and Orange, each of them one whole year at least." The next spring John DeBow reported that he had not gone to the south as he had been directed; "the reasons for the omission were sustained."[2] Unfortunately the records do not give the reasons for his failure to carry out the directions of the synod.

In October, 1774, the Associated Reformed Presbytery met in New York, and at the meeting a petition for "a supply of sermons from Hawfields and Ennoe" was laid before the presbytery.[3] This was not the first time these two churches had approached the Associated Reformed Presbyterian Church (which is commonly spoken of today in North and South Carolina as the ARP church) for supplies. Twice before Henry Pattillo came to be their minister, they had turned to that church for help. This excursion into a different branch of the Presbyterian church raises some interesting and tantalizing questions. Was this the disorder which Spencer and McWhorter were sent to correct in 1764, the year before Henry Pattillo became their minister; and were there Associated Reformed Presbyterians among the early settlers in Hawfields and on the Eno?

The Synod of New York and Philadelphia met in New York on May 17, 1775, and directed "Mr. DeBow to supply nine months amongst the Carolina vacancies before the next meeting of Synod under the care of the Presbytery of Orange." The next spring, May 22, 1776, New Brunswick Presbytery "ordained Mr. DeBow to the work of the Gospel Ministry."[4] When he was officially seated, DeBow reported that he had fulfilled the mission to Carolina to which he had been appointed the year before, and also made an appeal on behalf of North Carolina for supplies.

The Reverend John DeBow, 1775—1783

The DeBows were descended from Hendrik deBoog of Amsterdam, Holland. Two of his sons and two daughters emigrated to New Amsterdam about 1649, and in the new country they changed their name to DeBow. In 1753, one of the descendents, Solomon DeBow, came to North Carolina and settled on the Hyco River near Red House in Caswell County and became a planter of considerable means. His son John, who was born in New Jersey before the family moved to North Carolina, graduated from Princeton in 1772 and for a short time was pastor of the Oxford and Mount Bethel churches in New Jersey.[5]

John DeBow must have come to the Hawfields during the summer or fall of 1775. It appears that he entered at once into the life of his congregation because when Colonel John Butler and his militia, which included the men from the Hawfields and Eno communities, were sent on the expedition to Moore's Creek in February, 1776, DeBow accompanied the troops as their chaplain. When the Provincial Congress met at Halifax in November of that year, a resolution concerning payment to him was passed: "Resolved, that the Rev. John DeBow be allowed fifteen pounds and ten shillings for acting as chaplain to Col. Butler's detachment of militia, on our expedition to Cross Creek against the Tories."[6]

After the defeat of the Tories at Moore's Creek, Caruthers wrote the following account of what happened in the Hawfields Church.

> Following the battle of Moore's Creek, services were held in the Hawfields Church, and a sermon preached to a large and earnest congregation. There was a man present by the name of James Hodge, if I mistake not, who had been in the battle of Moore's Creek, and was an eye witness to the part performed by Caswell and others. When the preacher, Mr. DeBow, was dwelling with much warmth on the evidence of an overruling Providence in that crisis of our political destiny, and on the reasons we had to be thankful to the Almighty for giving us that victory, Hodge rose up in some excitement and said, 'Well if this is the way that God Almighty is to have all the credit, and Dick Caswell none, I'll not stay here any longer,' and immediately left the congregation.[7]

When DeBow came to his new pastorate, steps were taken by Orange Presbytery to divide this field, which had now become too large for one man traveling on horseback to cover effectively. About 1777 a new field, consisting of the Hillsboro, Little River, and New Hope churches was created, and the Reverend Alexander McMillan was put in charge. However, McMillan had only been on the field a year or so before he got into trouble and had to leave the community.[8] He was later dismissed from the ministry by the presbytery, and John DeBow was left with the large, rambling field for the remainder of his ministry.

No roster of the men of Hawfields who served in the army during the Revolution has been preserved, and the only way of identifying those who did is through the Pension Office in Raleigh, but the records even then are not complete because not all of the men applied for pensions. But it is safe to say that practically all of the Hawfields men of military age served either in the Continental Line or in the militia. Enlistments in the Continental Line were for one year and in the militia for six months or for particular engagements. Most of the men were at home between enlistments.[9] In addition to General Butler, four of Alexander Mebane's sons were officers. Robert was a colonel in the Continental Line and the hero of the battle of Cane Creek, James held the rank of captain, and John entered the war as a captain and rose to colonel, and William was a captain in the militia. The youngest son, David, also served two terms in the militia.

Alexander Mebane, Sr., was too old to serve in the army, but he helped by using his grist mills to supply food for the army. He is thought to have been one of the first elders in Hawfields church. Another elder, Andrew Murdock, was actively engaged in collecting supplies for the army and also served in the militia. The Revolutionary War records in Raleigh mention "Voucher 2923-for militia service £57,2 s—Andrew Murdock."[10] On a number of occasions in the history of the conflict, the men from Hawfields are mentioned for their heroic stands. Orange County's quota for militia was three hundred men to fight the Cherokees in the western part of the state who had been stirred up by the British. Among the officers mentioned are "Drummer, Jacob Albright," who would have descendants in the present Hawfields Church.

Dr. Craig relates an incident in connection with the New Hope Church which in all probability was connected in some way with the disturbance among the Cherokees. One morning while John DeBow was preaching, he observed quite a number of Indians approach and suddenly halt before the church. DeBow abruptly closed the service and, lighting his pipe, walked quietly out amid the confused and frightened congregation to meet the Indians. The pipe was offered to the leader of the group, who received it and smoked it and handed it back to the minister, after which they departed as quietly as they had come. Craig gives evidence of the truth of this story.[11] These Indians must have been simply passing through, because no Indians had lived in that part of the country for many years.

Cornwallis at Hillsboro

Hawfields' greatest suffering during the war came in the years 1780 and 1781. Hillsboro, which was just ten miles to the east of the church, had at that time become the focal point for the military activities of the state for collecting both troops and supplies for the Revolutionary Army. In the spring of 1780, Baron DeKalb halted there on his way to the relief of Charleston, South Carolina, and his two thousand hungry soldiers practically exhausted all of the provisions of the community before they moved on southward.[12]

He was soon followed by General Gates, who made Hillsboro his headquarters for collecting troops and supplies. His hungry soldiers pillaged the countryside. Although the Board of War, sitting at Hillsboro, had issued certificates to be given to those from whom grain was taken for the support of the army, wandering bands often took grain and livestock without bothering to issue certificates. In August, General Gates suffered a disastrous defeat at Camden, South Carolina, and, designating Hillsboro as their meeting place, he and his shattered army fled northward. The whole countryside was soon overrun by soldiers, and many clashes between soldiers and civilians ensued.[13] In November, General Gates moved his army toward Salisbury, and the community attempted to settle down in peace and quiet.

Except for the strenuous effort to sustain the army, and for the absence of the men from the community for the short periods of their enlistments in the army and militia, community life flowed on as usual. They had always been dependent upon their own ingenuity, and the war had brought no great changes in their way of living. The year 1780 had disrupted their usual calm, however, and the year 1781 was destined to bring even greater disaster to the Hawfields.

The famous retreat of General Greene across the state to the Dan River took place in early February. Cornwallis, in his effort to overtake Greene and destroy his army, had destroyed all of his excess baggage and supplies along the way. Now, baffled in his attempt to overtake General Greene, he retreated through Caswell County to Hillsboro to add recruits to his army and to replenish his supplies. He had been led to believe that there was a large Tory element in Hillsboro and that, because there were many Regulators in southern Orange who had remained neutral in the conflict, all of these would flock to his support. He forcibly collected supplies from about the countryside, including the Hawfields, but he gained few recruits for his army.

Spring came early in 1781, and the fruit trees were beginning to bloom when Cornwallis marched into Hillsboro with his two thousand (some estimate the number to have been as many as twenty-four hundred) troops, with little or no supplies, on February 20.[14] The next morning Cornwallis wrote in his Order Book,

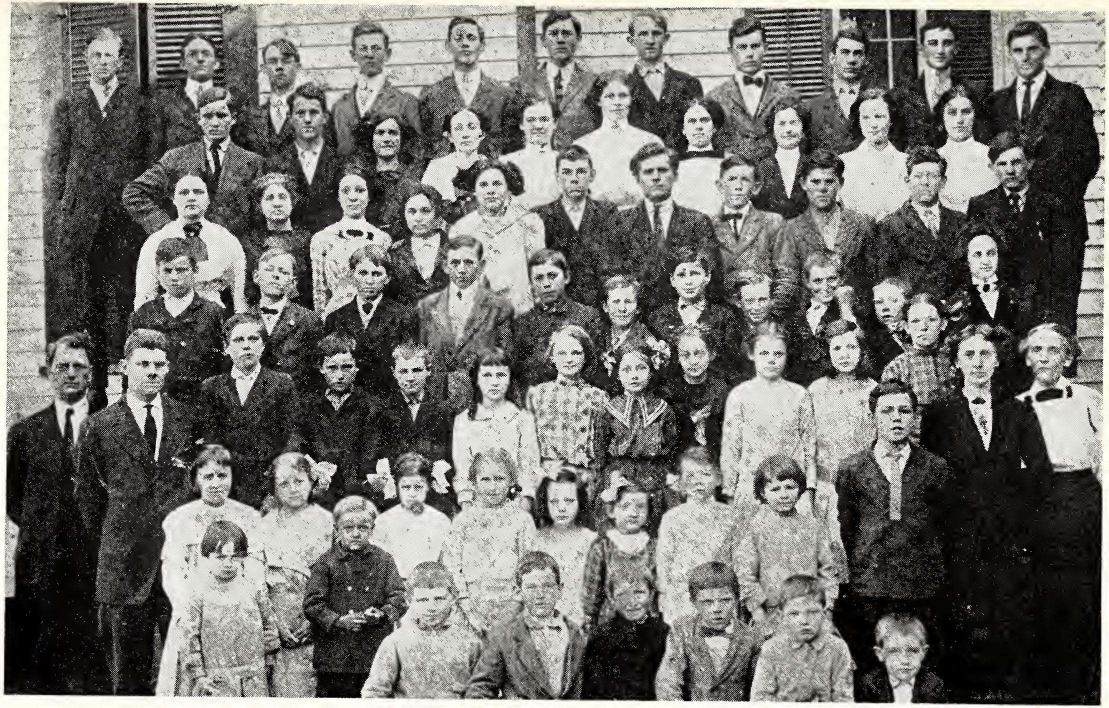
> Camp near Hillsboro, 21st Feb. 1781
>
> Morning general orders,—The Army will forage this morning at 10 o'clock. It is to be understood when the Infantry forage on a halt, or in a first position, that they bring three days forage with them.[15]

That plan was typical of what went on each day—the foraging parties reaching farther and farther out into the countryside. Two days later Cornwallis raised the Royal Standard and issued a royal proclamation calling for all loyal subjects to report immediately to Hillsboro, bringing with them ten days' provisions. The response was bitterly disappointing. Later he wrote to Clinton, "I could not get one hundred in all the Regulator country to stay with us even as militia."[16]

Already there was a critical shortage of food supplies, since everything had been taken for the support of the American army the previous summer and fall. All of the gristmills in the surrounding countryside were ransacked—first Hart's mill on the Eno, west of Hillsboro; then Alexander Mebane's mill on Back Creek and Trollinger's mill on the Haw River. When Mr. Trollinger hotly protested, the foraging party tied him to a tree with a bridle in his mouth, and still in that condition he was found late in the afternoon by a Mrs. Riply who happened to come to the mill.[17]

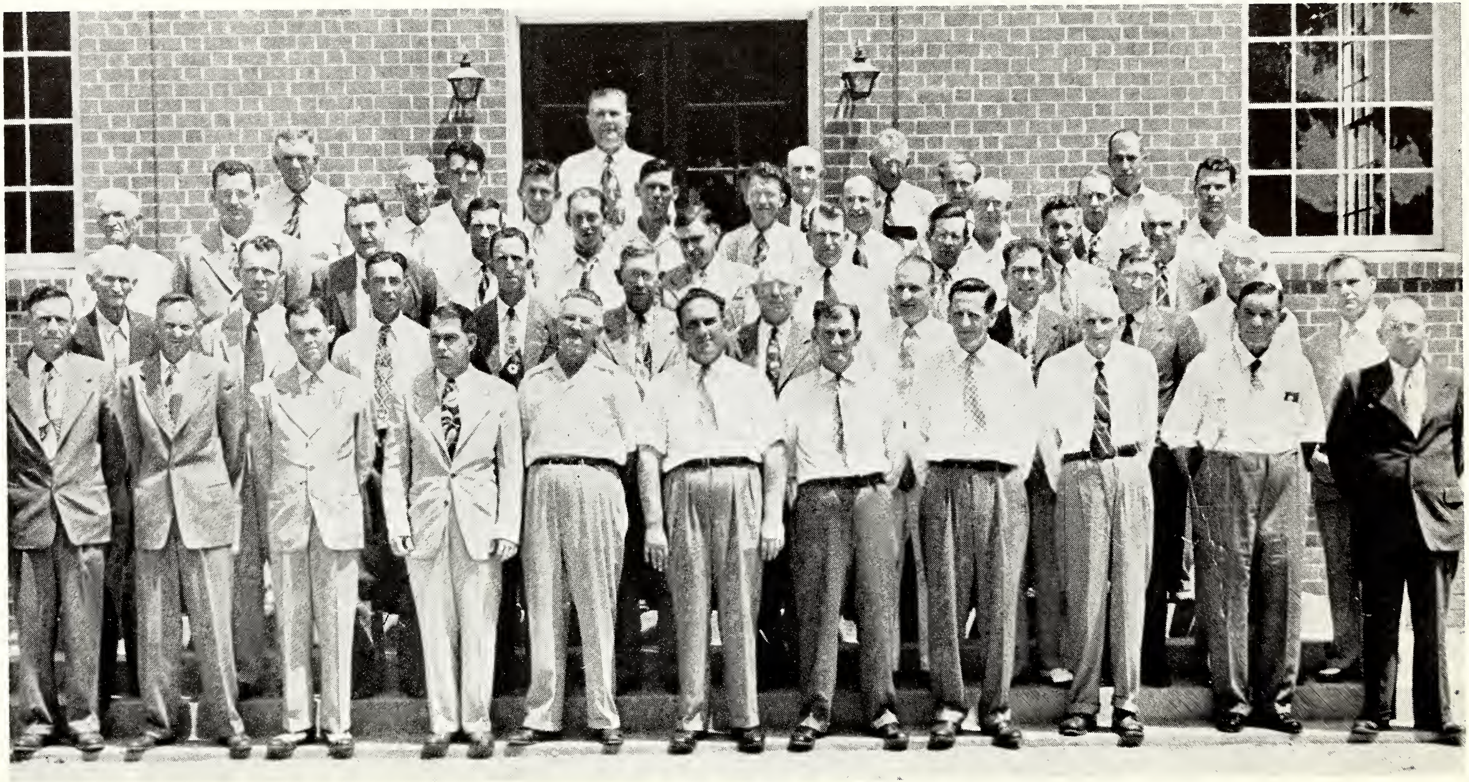
The only cattle left were a few work oxen the Tories had managed to hide from the American foraging parties the previous summer. They were taken in spite of the protests of their owners. Eventually the troops even resorted to the slaughter of some of their horses for food. They also made a house-to-house search in the town and throughout the whole countryside in search of supplies for the hungry army. Cornwallis could not have stayed in Hillsboro as long as he did had his men not discovered the quantity of salt beef, pork, and some live hogs that earlier had been hidden away.[18] Samuel Strudwick, who was one of the Tories, wrote, "war has gorged itself upon the vitals of the whole people."[19]

Cornwallis now found himself in a most unhappy situation. The support that he had expected from the Tories failed to materialize, the whole countryside had been impoverished even before



Hawfields School, 1913

Left to right, First Row: Crystal Sykes, Lance O'Daniel, Ralph Scott, Clayton Dixon, Glenn Dixon, Bennie Henshaw, Hubert Freshwater, and Brodie Covington; *Second Row:* Edna Dixon Whitfield, Grace Crawford Teer, Beatrice O'Daniel Paris, Gladys Jobe, Nellie Turner, Pinky Crawford Fitts, Blanche McAdams, Selma Webster, Arthur Gibson; *Third Row:* Rev. J. W. Goodman, Henry Johnston, Principal; Orrell Henshaw, Harvey Mann, George Rowland, Grace Goodman, Ruth Covington Webster, Dorothy White Crawford, Emma Gibson, Ollie Freshwater Teer, Margaret Turner Hawkins, Bertie Stewart Rowland, Miss Annie Compton, and Miss Ella Anderson Scott, Teachers; *Fourth Row:* Coy Mann, Paul Thompson, Henry Scott, Jerry Bason, Ernest Turner, Frank Dixon, Marcus Johnston, Roy Evans, Frank Thornton, Herman McAdams, Miss Nellie Joyce, Teacher; *Fifth Row:* Viola Covington Bagwell, Mary Freshwater Coble, Julia Turner Malone, Mary White Scott, Pauline Freshwater Smith, William Rowland, Albert Henshaw, Willie Woods, Tommy Henshaw, Walter O'Daniel, Dewey Covington; *Sixth Row:* Reedy Mann, Emmett Thornton, Mattie O'Daniel Lane, Esther Covington Mann, Margaret Covington, Lee Anna Stewart, Mae Lashley, Nonnie O'Daniel, Ina Evans Wilson, Maggie Cates Sykes; *Back Row:* Hubert Jones, Roy Barnett, Robert Freshwater, Herbert Thornton, Frank Cook, Albert Gibson, Lawrence Dixon, Rev. Walter Mann, Will Thornton, W. Kerr Scott, and Charlie Stanford.



Hawfields Men's Bible Class, July 2, 1950

Left to right, First Row: Clay Wilson, Earl Covington, Odell Smith, Troy Dixon, Dewey Covington, C. P. Wells, J. J. Jefferies, R. C. Mebane, W. D. Isley, Sam Cole, Charlie Ellis; *Second Row:* James Covington, Henry Webster, J. W. Farrell, Ernest Caviness, John Gibson, E. J. Evans, Howard Doss, Hal Farrell, Henry Scott, A. L. Turner, Rev. Ralph Buchanan; *Third Row:* Charlie Covington, Fleming Zachary, W. K. Scott, Harvey Woods, Jessie Woods, Ralph Scott, J. A. Whitfield, Howard Neese, Rex Hudson, Lea Smith; *Fourth Row:* Carl Holmes, J. S. Gill, C. H. Riddle, Baxter McPherson, Battle Burgess, Frank Dixon, Roy Evans, John Woods, Wade Files; *Fifth Row:* A. W. Holmes, J. H. Phillips, Welcome R. Wenrick, Rudolph Kronberg, Marvin Dixon.

his arrival, and there was no longer any food to be had. Realizing that the town and country could not support his army, he issued a new order:

Head Quarters, Wiley's Plantation 25th Feb'y 1781

After Orders,—The Bat horses to be loaded, and the troops under arms ready to march at half-past five o'clock to-morrow morning in the following order.

Advance Guards consisting of the Cavalry, Light Infantry Guards and Yagers under command of Lieutenant Col. Tarleton.

2 three-pounders
Brigade of Guards
2 six-pounders
Regiment De Bose
N. Carolina Volunteers
Bat horses
2 6-pounders
Lieut. Col. Webster's Brigade
A detachment of Cavalry

Tarleton wrote, "On the 26th the royal army marched by the left, passing through Hillsboro' and pointed their course toward the Haw."[20]

The army followed the Hillsboro-Salisbury Road, pillaging and plundering the countryside as they went, and took up a new position on Alamance Creek beyond the Haw River. Stories have been handed down in the families who lived along this road of how they buried their precious possessions when they learned that the British soldiers were coming. Cornwallis probably crossed the Haw River about where Swepsonville is now located. If he did, his army followed the present road from the church to the river, passing through the very heart of the Hawfields community. It was only the coming of early spring that year that saved the community from utter starvation.

This arrival of Lord Cornwallis in Hillsboro was the setting for Mrs. Walker Kennedy's famous historical novel, *Joscelyn Cheshire,* so popular about fifty years ago.[21]

The Battle of Guilford Court House

From his position on Alamance Creek, Cornwallis moved northward and met General Greene in the Battle of Guilford Court House on March 17. General Butler and his Hawfields militia had been placed in the front line. An officer in the British Army later wrote to a relative in Guilford County, "In the advance we received a very deadly fire from the Irish line of the American Army, composed of their marksmen, lying behind a rail fence. One half of the Highlanders dropped on the spot."[22]

Another British officer who had taken part in the battle afterwards wrote:

> After the brigade formed across the open ground, Colonel Webster rode to the front and gave the word, "Charge!" Instantly the movement was made in excellent order at a sharp run, with arms charged; when arrived within forty yards of the enemy's line it was perceived that their whole force had their arms presented and resting on a rail fence, the common partition in America. They were taking aim with the nicest precision.
>
> At this awful period a general pause took place: both parties surveyed each other a moment with most anxious suspense.[23]

Why these men broke and fled after firing two or three rounds has been the subject of much controversy. David Schenck points out that if the militia fired the first volley when the British were fifty yards away, they would have had time to reload (which took three minutes) and fire a second volley while the enemy recovered from the shock and reformed, but that there would not have been time to reload a third time before the British bayonets were upon them. He then says, "It is evident that General Greene, as well as every reasonable person, expected that the militia would give way whenever the bayonet did reach them; for against it they had no arm of defense nor discipline to beat it back."[24]

Francis Nash suggests that it was General Butler's theory that to strike hard and then retreat was the most effective use of militiamen since they lacked the training to meet regular soldiers in pitched battle. These men were individualists, and their self-reliance made them very effective when they met their enemy one by one, but they knew nothing of mass attack.[25] After the battle some wag wrote a rhyme that was long remembered in the Hawfields community.

There was a man whose name was Gray
From Guilford battle ran away
And though by the way he made some loss
He beat Gen. Butler's old black horse.[26]

On the day following the battle, Cornwallis began his retreat towards Wilmington. The path of his retreat lay south of Orange County, so the Hawfields community was spared a second visit from the British Army. There is no roster of the Hawfields militiamen who fought under General Butler at the battle of Guilford Court House, but it is known that John Clendenin was a captain and that James Turner and James Stockard were members of the company begun in the Hawfields community.[27] There is no record that John DeBow was with the militia; but he had served as their chaplain once before, and it is highly probable that he was with the members of his congregation on this occasion.

David Fanning in Hawfields

To add to the troubles of 1781, David Fanning and his band of Tories were terrorizing the country and committing all sorts of atrocities upon the people. Tradition has it that he quartered his men for a time in the Hawfields Church while they were exploiting the people in the surrounding countryside.

> Few nights now passed for several months in which he did not leave his mark somewhere. No Whig and no avowed friend to the cause of Independence could feel safe in his house for a single night, if within reach of this scourge of humanity; and no one, however diligent in seeking information and however shrewd at guessing, could possibly tell beforehand with any sort of probability, when or where he would strike, nor in what direction they might hope to find a refuge.[28]

On September 12, Fanning and his band entered Hillsboro and captured Governor Burke and his company, among whom were William Kinchner, Colonel John Mebane, and Colonel Alexander Mebane. It was a foggy morning, and in the confusion Colonel Alexander Mebane, leaving a very valuable horse to the enemy, made his escape on foot through the high weeds into a side street. When he reached the Hawfields, he spread the news of the Governor's capture, sent word to General Butler who was at his home on the Haw River, and began collecting troops to go in pursuit of Fanning. "A much larger number might have been soon rallied for the rescue of the Governor; for that was one of the strongest neighborhoods east of the Yadkin; but whatever was done had to be done with haste."[29]

Fanning's own account of this episode follows:

> At 7 o'clock on the morning of the 12th we entered the town in three divisions, and received several shots from different houses. . . . We killed fifteen of the Rebels, and wounded twenty; and took upward of two hundred prisoners; amongst them was the Governor, his council, and part of the Continental Colonels, several Captains and subalterns, and seventy one continental soldiers out of a church. We proceeded to the Goal, and released thirty Loyalists, and British soldiers; one of which, was to have been hanged on that day. . . . About 12 o'clock I left Hillsboro; and proceeded Eighteen miles that night toward Coxe's Mill; in the morning I pursued my march about Eight miles further, to Lindsey's Mill on Cane Creek, where Gen'l Butler and a party of rebels had concealed themselves.[30]

In the battle that followed Fanning was defeated, but he escaped with his prisoners. In the midst of the engagement, Colonel Robert Mebane distinguished himself for coolness and bravery by passing along the line giving out powder and bullets to the soldiers. Later Robert Mebane was shot by Henry Hightower, one of Fanning's fanatical Tories and a notorious horse-thief—one of many tragedies that came to the Hawfields community during this turbulent period.

The nearest approach to a battle that took place in the Hawfields community was a skirmish between a small party of Whigs and Tories near Colonel Mebane's home. Defeated, the Tories fled, with the Whigs in hot pursuit. Joseph Hodge overtook a noted Tory named John Hastings, who lived in the community and who had led the British and Tories through the neighborhood showing them where provisions had been concealed. Hastings surrendered, and when he threw his musket from him, the bayonet stuck in the ground. Leaving his prisoner in the hands of John Steel, Hodge turned to follow the other Tories. Hastings then quickly took up his gun and shot Hodge in the hip with the iron ramrod as he rode from him. The ramrod was drawn from Hodge's hip with much effort, and he had to hide from the Tories until he got well. During this time he was visited by John Umstead, an eminent physician who practiced medicine in the Hawfields community for many years after the war.[31] Dr. Umstead lived on the Hillsboro-Salisbury road about seven miles west of Hillsboro and about three miles from the church.[32]

The men of Hawfields not only did their part in the military struggle but also they participated in the political developments. In the spring of 1774, a movement was started to give a more effective expression to the voice of the people in their conflict with the Royal Government. They were to elect to a convention representatives who could speak for the people. These conventions came to be known as the Provincial Congress. There were five historic meetings of the Congress, and it gradually overshadowed the General Assembly, which was subject to the call of the Royal Governor Martin. The Congress also served as an orderly transition from British rule to independence. The first two meetings were held in New Bern in conjunction with the meeting of the state legislature; the third meeting (in which Henry Pattillo played such a significant part) was held in Hillsboro; and the fourth meeting was held at Halifax. At this meeting the representatives declared the independence of the young state. The last meeting was held, also at Halifax, on November 12, 1776. At each of these meetings Orange County was represented by one or more men from the Hawfields community. At the last meeting, Hawfields was represented by Nathaniel Rochester, John Butler and Alexander Mebane, Jr.[33] It was at this meeting that the new Constitution and Bill of Rights were adopted for the state. During the next year Richard Caswell became the first governor of the state under the new constitution.

The New Church

There are no official records that indicate when the congregation decided to move to a new location, but it is highly probable that it was before 1780. After that date the congregation would have been too impoverished to make the move. From "A Sketch of the History of Hawfields Church," by Mary Wilson, we learn that "The second church was built in 1771."[34]

The site selected for the church was about three miles farther west on the Hillsboro-Salisbury Road—in the southeast corner of the present cemetery, where the historical marker now stands. A number of causes led to the decision to abandon the old historic church erected by the pioneers. In the early days the strength of the Hawfields community lay largely between the church and Hillsboro, but the growth of that town and the establishment of a preaching point there made it inevitable that a new church would eventually be established in Hillsboro. There was already a church building at New Hope, although it was still supplied by the minister from the Hawfields and Eno churches.

As the years went by and the area west of the church was settled and grew in importance, it was only natural for these people to want the church more centrally located. "They accordingly selected the present location, as a more central one. Before building at the present place they preached a while at a place half a mile east, using a barn as a meeting place."[35] This new building, like the first, was built of logs, but it was made larger in order to accommodate the growing congregation.

Although the church itself was moved, many of the old families continued to use the burying ground for some years. Finally it, too, was abandoned. The stones that marked the early graves were small native stones, and with the passing of the years the markings on the few that have remained have become illegible.

On January 25, 1780, John DeBow bought the small farm on which apparently he had lived since he had first come to Hawfields. It adjoined the site of the old church and contained one hundred acres "on the waters of Haw Creek, bounded by Hodge, Hughes, Patterson and Rainey Lockhart." This land lay on the north side of "the old Trading Road," "excluding two acres and a half for the meeting house." The deed was signed in the presence of Jacob Lake, Rowland Hughes, and Banga DeBow.[36] He added two small tracts to this site within the next year, and his will shows that he also owned land on the Eno.

Like Henry Pattillo, he conducted a school in connection with his other work. DeBow was far ahead of his time in his thinking about education, as the following petition addressed to the General Assembly demonstrates:

> To y' general Assembly of y' State of North Carolina The petition of y' subscriber wou'd humbly show, his need of your assistance, in order to carry on with advantage what might be productive of good consequence in this State, in case a University should hereafter be established. Namely y' education of Youth, in y' meantime, in y' Languages and Sciences. Your petitioner is under an obligation, of trust reposed in him, to use his influence for the promotion of education.

Gratuities from Gentlemen residing in Pennsylvania, more than 500£ are committed to his care and management, for y' express purpose of educating poor and pious youth in North Carolina.

Pursuant to which your petitioner has procured Tutors from the Jersey State qualified for teaching y' Rudiments of y' Languages and Sciences; and designs opening school the first of May next.—

But y' profits arising from teaching at a low rate, will not be adequate to the expense for sometime. Therefore as Church and State admit of no delay; Your petitioner earnestly desires, not only to teach gratis, y' poor and pious, by gratuities from y' Jersey State, but also others, in the Same way, by Gratuities from this State.

This favour your petitioner only asks for two or three years, until a University may be established. That he may, in y' interim, have it in his power to give such encouragement for education, as to engage many to undertake so that on a future day, he may have many students prepared for higher branches of learning And that you may be wisely directed, your petitioner, as in duty bound shall ever pray,

John DeBow[37]

The only knowledge available about his family is found in his will, which was made on July 31, 1783. He mentioned his wife Lucy and his two sons, Solomon and Stephen. His wife and brother-in-law, Jacob Lake, were named executors.[38] The will indicates that he was a man of considerable means and that he owned a number of slaves. The greater part of it, however, is taken up with plans for the education of his two sons; he specifies that his books are to be divided equally between them.[39]

John DeBow died of smallpox, contracted while he was nursing American soldiers in the Revolutionary War.[40] He was the first person to be buried in the new cemetery, and his tombstone was inscribed:

R'd JOHN DEBOW
PASTOR OF
Hawfields Church
Died Sept. 8th 1783
AGED 38

The Reverend Jacob Lake, 1784-1793

After the death of John DeBow the next minister to serve the Hawfields-Eno congregation was his brother-in-law, Jacob Lake.

Since there are no records of Orange Presbytery for this period, there is no way to know just when he came to Hawfields, nor is there any account of his installation as pastor of the group of churches. It is probable though, that like John DeBow he came from New Brunswick Presbytery.

Caruthers, in his life of Caldwell, cites a page from the minutes of Orange Presbytery of April 2, 1784, that lists the ministers of the presbytery and the churches they served. Hawfields and Eno are not on this list, so it is evident that they did not have a minister at that time. On the same page, Jacob Lake's name occurs among the "Evangelists not Ordained." The dates when the other five were licensed are given, but no date is given for Lake, which would seem to indicate that he had already been licensed by another presbytery before he came to Orange Presbytery.[41]

Lake was present as a member from Orange Presbytery at the meeting of the Synod of New York and Philadelphia in August, 1786; he was also present at the meeting when the Synod of the Carolinas was formed in 1788.[42] His name is listed among the ministers present in the early meetings of the Synod of the Carolinas, but apparently he never took an active part in any of the meetings.

Since he was one of the witnesses to John DeBow's will and was made one of his executors, we may surmise that he was living in or near the Hawfields community before his brother-in-law's death. His daughter, Lucy Lake, is also mentioned in the will. It is possible that Lake was one of the tutors mentioned in DeBow's address on education to the State Assembly. On October 18, 1787, he purchased 485 acres of land from Robert, James, and William Faucette "on the waters of Eno."[43] The tax list of 1790 lists him as owning two hundred and eighty five acres of land and "1 Black Poll."[44]

His pastorate covered a wide territory, which extended from Hawfields to New Hope, to Hillsboro, to Eno, and to Little River. He, of course, rode horseback to these preaching points because there still were no wheeled vehicles except a few crude wagons in the community until long after his time.

During John DeBow's ministry the religious life of the community had deepened. There was a growth in membership, and the congregation had moved and enlarged the church building to accommodate a growing membership.[45]

It was during Lake's ministry that the church at Cross Roads was organized, "being made up of parts of Hawfields, Eno and Stony Creek" churches.[46] In Henry Pattillo's ministry, Cross Roads was developed as one of his preaching points. It had grown in strength through the years and was organized into a church in 1793. Orange Presbytery now took an important step: it divided this territory, grouping Hawfields and Cross Roads together as one field and the other churches into a second field.[47]

After the new groupings were made, Lake resigned and moved to the New Hope community and opened a classical school. Dr. Craig held a receipt for tuition given to James Craig by Jacob Lake, dated October 15, 1795.[48] It must have been shortly after this date that Lake moved west and became associated with the Reverend James McGready in his evangelistic movement.

Soon after Lake moved to the West, Abingdon Presbytery became very much agitated over doctrinal issues that had grown out of the Evangelistic Movement, and, in 1796, Jacob Lake and five others withdrew and formed an "Independent Presbytery." For their action they were suspended by the presbytery; within the next year, however, Samuel Doak, Jacob Lake, and James Balch returned to the presbytery, confessed their error, and were reinstated. In an effort to restore harmony among the brethren, it was thought best to divide the presbytery; and when the new Abingdon Presbytery was created, Jacob Lake was appointed to preach the opening sermon.[49]

Political Developments

While Jacob Lake was devoting his energies to the revival movement gathering strength in Orange Presbytery, events of no less importance for Hawfields were taking place on the political scene. When the Assembly met at Hillsboro in 1783, Alexander Mebane, Jr., was one of the representatives from Orange County. The question of dealing with the Tories was one of the most pressing questions before this meeting. Two other matters of great importance were before this Assembly also. One had to do with the relation of

North Carolina to the other states in the Union; the other had to do with the question of a permanent location for the state capital.

In 1788 the convention that was called to consider the ratification of the Constitution of the United States met in Hillsboro. Two of the delegates to this convention, Alexander and William Mebane, were from Hawfields. After a bitter debate, ratification was defeated by a vote of 184 to 84. At the urgent insistence of Alexander Mebane, a second convention was held the next year in Fayetteville; at this convention the Constitution was ratified, and North Carolina became one of the states in the Federal Union.[50]

During the colonial period, there had been no colonial capital. The Assembly met in the various towns of the eastern part of the state, and, after Hillsboro was built, it became more and more important as one of the seats of government. Some of the most important meetings of the Assembly were held there. When Governor Tryon built the Governor's Palace at New Bern, he contemplated making it the permanent seat of government, but the war had changed all of that.

Before the war, Hillsboro, because of its climate, had in effect become the summer residence of the government officials. Now that the war was over the leaders turned their minds in earnest towards the establishment of a permanent capital for the state. The expense and inconvenience of moving the state records from place to place served to emphasize the need for some permanent place in which to meet. Because of the part that Hillsboro had played in the late war, sentiment was running strong in favor of locating the state capital there. In the 1785 Assembly a bill to locate the capital at Hillsboro was defeated by only four votes. The vote had been so close that the next year the treasurer and the comptroller were directed to move their offices to Hillsboro. But the older towns in the eastern part of the state were opposed to locating the capital so far west; consequently, a bitter fight continued until the Assembly of 1791 selected a site near the Isaac Hunter place in Wake County. The contest had been so bitter that 119 members entered a protest against the decision. But, in spite of the protest, on April 4, 1792, the commission appointed by the Assembly purchased a thousand acres of land from Colonel Joel Lane in Wake County and laid out a city of four hundred acres, to be called Raleigh.[51]

The struggle for the location of the capital was over. For Hillsboro and for Hawfields it signified the end of an era. The center of the political activities of the state shifted once more to the east, and Hillsboro, which had so nearly become the most important city in the state, was left to develop like hundreds of other small towns and to cherish the memory of her past greatness.

The shifting of the capital to Wake County had far-reaching consequences for Hawfields also. Up until this time many of the important people connected with the state government had lived within the bounds of the congregation, and some of her members had always been a part of the state government, helping to frame decisions for the people of the state. Their presence was bound to have given color to the thought and life of the community. Now a great deal of action had shifted further to the east. It is not without significance that the decision of the presbytery to divide the field (that had for many years included Hillsboro) to make the new field of Hawfields and Cross Roads coincided with the decision of the state to locate the capital in Wake County. So the end of an era had come for Hawfields also. As the new century approached, the people of Hawfields turned their thoughts to a different way of life; but their new interests and new activities were not to be without significance during the next fifty years that lay before them.

CHAPTER VI

THE GREAT AWAKENING

1792-1819

In the period immediately following the Revolutionary War the vitality of religion reached an all-time low in the history of American Christianity. The state of affairs in the churches had become a cause for deep concern on the part of all thoughtful church leaders, and many had come to despair of the very future of the Church's existence. Both Chief Justice Marshall, a devout churchman, and Benjamin Franklin thought that the Church could not survive much longer. Not only had the religious life of the more mature states in the East sunk to a low level but in the West, in the frontier settlements in Tennessee and Kentucky, religion had practically ceased to exist.

Conditions were not as bad in the Scotch-Irish settlements of central North Carolina as they were in other parts of the country. At least the form of religious instruction and worship had been maintained with comparative regularity during the war years; children were still taught the catechisms of the church, and much true piety still existed in many congregations and family circles. But even here, during the long strain of the war years, there had been changes. The shifting emphases in the Sunday sermons by the ministers in order to strengthen the morale of the people in the life and death struggle in which they had been engaged, the sufferings that the people had endured from marching armies, and the sacrifices that they had been called upon to make—all of these brought inevitable reactions.

Now that peace had returned and people began to settle down to normal ways of living again, they discovered that something had gone out of their religious services. The form was there, but something was lacking. The result was that many people became careless about attending the church services. Worldly practices that the church had always frowned upon became more and more common among church people, and a spirit of worldliness was everywhere apparent.

The concern of the ministers over this state of affairs is reflected in the action of the church courts. When the Synod of the Carolinas met at Poplar Tent in the fall of 1789, two "overtures" were presented to that body asking the synod to rule on matters pertaining to the conduct of church members. The first was "Whether persons who practiced dancing, revelling, horse-racing, and card playing are to be admitted to sealing ordinances?"[1] To this question the synod replied that such things were wrong and that persons who practiced them were not to be admitted to the sealing ordinances of baptism and the Lord's Supper. The second question on which the synod was asked to rule was, "Are persons who habitually neglect to attend public worship on fast or thanksgiving days, admissible to sealing ordinances?"[2] The synod replied that "such conduct is inconsistent with the Christian character." The synod then ordered all of its members "to read the proceedings of Synod on the overtures in all their churches, and in the vacancies."[3]

Obviously the times were ripe for a renewed emphasis upon active religion. The movement in this direction came to be known as the second Great Awakening. There have been four periods of great national awakening in the history of America. The first of these movements extended from about 1725 to 1750. It began in New England under the preaching of men like Jonathan Edwards and George Whitefield and spread southward through all of the colonies and to the frontiers.[4] The founding of Hawfields Church and of the other pioneer Presbyterian churches in North Carolina was a result of this movement.

The second great national awakening extended roughly from 1795 to 1835. It was almost imperceptible at first. It started as a Presbyterian movement, and in the South it began, strangely enough, as a student movement at Hampden-Sydney College in Virginia.[5] From there the movement spread rapidly through all of the Presbyterian churches in Virginia and North Carolina and then to all of the other denominations in this region, and by the end of the century it had spread over most of the frontier and the South.

One of the pioneers in the second movement was James McGready. He was born in Pennsylvania, and his parents moved to the Buffalo settlement in Guilford County about the time that Dr. Caldwell came to be their minister. The McGreadys settled about where Greensboro is now located.[6] James began his education in the Caldwell school. When he was about seventeen years old, his uncle came to visit in the home and, impressed with the boy's earnestness, he persuaded him to come to Pennsylvania to study for the ministry. The young man finished his theological studies at Dr. McMillan's famous log college in western Pennsylvania and was licensed by Redstone Presbytery. For a time he preached under the care of that presbytery and then returned to Orange Presbytery and was installed as pastor of the Haw River, Speedwell, and Stony Creek group of churches, which he served from about 1793 to 1795.[7] This Haw River Church is not to be confused with Hawfields.

In the pioneer days a group of Scotch-Irish settled on the upper Haw River near the Buffalo settlement and built a church in the year 1762. Its congregation was a very conservative group of people, and the church became so divided over James McGready's evangelistic preaching that the split could never be healed and the church finally passed out of existence. Only the cemetery remains to mark the spot.

It was in this group of churches that McGready began the evangelistic preaching that developed into a movement stirring the whole Southland and the western frontier of Tennessee and Kentucky. McGready himself appeared "large in form, some six feet high, of prominent features, grave in demeanor, solemn in speech, plain and neat in his style of dress, unaffected in his manners, with a powerful voice, and somewhat ungainly in his address, with the appearance of great weight and bodily strength."[8] His message was directed primarily to church members, and his preaching was accompanied with extraordinary power. He often visited his old school at Dr. Caldwell's home and influenced a number of young men to enter the ministry, several of whom afterwards were associated with him in his evangelistic campaigns in Kentucky. He also preached in all of the churches of Guilford and Orange counties.

There is no mention of his having preached at Hawfields, but in all probability he did include this church in his itineraries. Wherever he went, people became alarmed over their spiritual conditions and wept under his preaching. Soon all Piedmont North Carolina was aroused.

In 1796, McGready moved to Logan County, Kentucky, and became the leader in the great revival movement that spread through the whole of the Southland. People began to attend his services in such numbers that the church buildings were no longer adequate. Great outdoor meetings, referred to as "Camp Meetings," became immensely popular in his and all of the churches of that area. People came from great distances and stayed for days at a time, camping out in wagons and tents.

These meetings reached their climax in the summer of 1800. McGready said that they exceeded anything his eyes had ever beheld on earth. The revivals were attended by great excitement and by strange manifestations of bodily exercises. Davidson, in his *History of the Presbyterian Church in the State of Kentucky,* writes of the kinds of demonstrations of revelation, such as falling, jerking, rolling, running, dancing, barking exercises, visions, and dreams. "Some fell suddenly as if struck with lightning, while others were seized with a universal tremor the moment before and fell shrieking."[9] Such was the exciting background of the next two pastorates of the Hawfields and Cross Roads churches.

The Reverend William Hodge, 1792-1798

The name William Hodge is of special interest to the people of Hawfields because he was the first of their sons to enter the ministry. He has the added distinction of being the only one of them to become the minister of the home church. William was born between 1740 and 1750, within a few hundred yards of the place where later Alexander Wilson conducted his classical school.[10] As a young man, he united with the church under the ministry of the Reverend John DeBow and for a time considered studying for the ministry; but after the death of his minister he gave up the idea and settled down to a quiet farmer's life and married Charity White, the daughter of Stephanus White who had settled on Back Creek. On December 1, 1778, he purchased a farm of four hundred acres from James Allison, "on Back Creek and on the Wagon Road."[11]

The evangelistic preaching of McGready in the churches of Guilford and Orange counties stirred the whole area, and William Hodge felt the call to the gospel ministry with greater force than ever. Although he was then nearing fifty years of age and had a wife and children to support, he left his family on the farm and began his preparation for the ministry under Dr. Caldwell and James McGready. "This step exposed him to the censure of his friends, who expressed the opinion that he should have remained at home and provided for his family."[12]

There are no records of Orange Presbytery for the period in which an account of his ordination to the ministry might have been given, but when the Synod of the Carolinas met on October 4, 1792, Orange Presbytery reported that since the last meeting of the synod it had added three members by ordination: William Hodge, James Willis, and Samuel C. Caldwell.[13] There is no record of when William Hodge began to preach at Hawfields and Cross Roads, but apparently he was installed as pastor of this group of churches shortly after he was licensed by the presbytery. On November 18, 1795, he was appointed by presbytery to preach the ordination sermon for Thompson and McGee and was chosen clerk for the meeting. On March 6, 1797, he was appointed treasurer of the presbytery.

All of the early ministers supplemented their incomes by teaching school and farming. There is no evidence that William Hodge conducted a school, but on November 28, 1798, he bought an additional tract of 260 acres from Daniel Turrentine, "Bounded all around by the land of Robert Patton, Stephen White, Joseph Baker, Joseph Hodge and James Dixon."[14]

The minutes of the April 4, 1799, meeting of presbytery record, "Rev. Wm. Hodge desired leave to resign his pastoral charge, the commissioner from his charge being present and making no objection, Presbytery accepted his resignation."[15] At the October meeting of the synod in 1799, Orange Presbytery reported for the first time a list of her members and the churches which they were serving, and in the list of ministers there appears, "William Hodge—

without charge." During the next year, 1800, Orange Presbytery reported that it had dismissed "Rev. Messrs. William Hodge, Samuel McAdo and John Rankin to go to the West."[16]

Not very much is known about the work that William Hodge did in the Hawfields and Cross Roads field. Apparently his enthusiasm for the evangelistic work of McGready overshadowed the routine work of the pastorate. He is mentioned on several occasions as traveling with McGready in his evangelistic work, which by now had deeply stirred all the churches in Guilford and Orange counties. It was said of Hodge that "He labored with great zeal and fidelity which excited much opposition among formal professors of religion and a number withdrew from the Church."[17]

James McGready's preaching stressed the wrath of God and the perils of hell-fire. One of his most famous sermons was on "The Character, History and End of the Fool," in which he declared that when the sinner died "his soul was separated from his body and the black flaming vultures of hell began to encircle him on every side. . . . When the fiends of hell dragged him into the eternal gulf, he roared and screamed and yelled like the devil." He fell, "sinking into the liquid, boiling waves of hell, down even to the deepest cavern of the flaming abyss."[18] Hodge, on the other hand, spoke appealingly of the Love of God, and people called him the "Son of Consolation." He was a man of great power in the pulpit, and many people, it seems, were brought into the church at Hawfields and Cross Roads as a result of his work.[19] Apparently his preaching put new life into the Hawfields congregation.

One of the meetings of Orange Presbytery during the ministry of William Hodge is of special importance to the people of Hawfields. The first notation recorded in the existing minutes of Orange Presbytery is dated November 18, 1795. The meeting was held at New Hope Church and was the first meeting after Orange Presbytery had been divided to make Concord Presbytery. Orange Presbytery became, in effect, a new Presbytery, and Henry Pattillo, now pastor of the Nut Bush and Grassy Creek churches, was appointed to preach the opening sermon. At this meeting Robert Tate was examined as a candidate for the ministry on parts of his trial, and at the next meeting of presbytery, on April 5, 1796, he was licensed to preach the Gospel.[20] Tate was the second son that Hawfields was to give to the ministry. The Tates lived about halfway between the present church and Mebane, just south of the present highway. After completing his studies and receiving his license, Tate went to the eastern part of the state and became a prominent leader in the churches of that section. It is not specifically stated that the minister entered his profession as a direct result of William Hodge's work, but it is at least safe to say that he was a product of the revival of religion in Hawfields and in all the neighboring churches.

It was perfectly natural that reports of the great revivals in the West, under the leadership of McGready, should have made a strong appeal to the young men who had been associated with him in Orange Presbytery and that, one by one, they joined him there. Apparently William Hodge had gone to join the others before presbytery dismissed him in 1800.[21] It was in connection with these great revivals that William Hodge became prominent. In fact most of the references to him in the early church records are in connection with these revivals and the bitter controversies that sprang out of them.

In the face of the scarcity of ministers to meet the great need of the frontier, the leaders of the evangelistic movement were carried away in their enthusiasm. Urgently desiring to take advantage of the great opportunity that lay ahead for the Church, they began to ordain men who had little preparation or education for the ministry. This practice became widespread in spite of the fact that the Presbyterian church from its very beginning had always laid great stress upon the importance of an educated ministry. It is not surprising, therefore, that in 1805 the three men who had gone from Orange Presbytery, William Hodge, William McGee, and John Rankin, were called before Transylvania Presbytery to answer charges of "erroneous doctrine." The doctrine in question had to do with the ordination of unqualified men to the ministry. The case was finally carried to the Synod of Kentucky with the result that the synod did "hereby solemnly suspend the said Will Hodge and John Rankin from the exercise of all the functions of the Gospel Ministry, and from the Sacraments of the Church untill they manifest repentance and submission."

Something of the spirit of self-righteous pride that the evangelistic movement was engendering in those who had a part in it is revealed in the entry in the minutes following the statement just quoted: "The question was then put to Messrs. Hodge and Rankin. Do you appeal from the judgment of this Synod? They answered that they had no tho't of appealing to any earthly Tribunal."[22] This action of the synod did, however, produce a change of heart in these men. At the next meeting of Transylvania Presbytery, on December 6, 1809, William Hodge appeared and made a humble and sorrowful confession of his errors, expressing his willingness to submit to the authority and discipline of the Church, and asked to be reinstated—"all which were considered as satisfactory reasons for the re-instatement of Mr. Hodge." He was then "restored to the full exercise of all the functions of the gospel ministry" and invited to take his seat as a member of the presbytery.[23]

To follow the religious controversies on the frontier and the activities of William Hodge in his work in Kentucky and Tennessee is beyond the scope of this study. He will be remembered as the contribution of Hawfields to the great revival movement that swept the frontier and the South at the beginning of the nineteenth century.

The Reverend William D. Paisley, 1801-1818

John Paisley, the father of William Paisley, came from Lancaster County, Pennsylvania, and settled in Guilford County about eight miles east of the present town of Greensboro. Becoming a prosperous farmer, he married Mary Ann Denny of the Buffalo community.[24] During the Revolutionary War he held the title of Colonel. William Denny Paisley, the eldest of their nine children, was born on October 26, 1770. The young Paisley received his education at the Caldwell School, and it is said that he was the finest Greek scholar in the school at that time.

He completed his theological studies under Dr. Caldwell and was licensed by Orange Presbytery when he was just twenty-four years of age, when he was presented with the following certificate:

> Presbytery of Orange
>
> This certifies that the bearer, Mr. Wm. Paisley has been regularly licensed to preach the Gospel, and is hereby well recommended to the vacant churches under our care.
>
> Hopewell, Sept. 30, 1794 D. Caldwell, Moderator.[25]

William Paisley was then sent out by Orange Presbytery as a missionary to eastern Tennessee. Here he was associated with the leaders of the Great Revival movement, which made a deep impression on the young man and colored all of his subsequent ministry. He continued in this evangelistic work for three years.

In 1797 the fall meeting of Orange Presbytery was held at Hawfields, on October 4, and among the actions taken was the approval of William Paisley as pastor of the Union and Buffalo churches in Monroe County, North Carolina. In the report of Orange Presbytery to the synod, which met in October, 1799, William Paisley is listed as pastor of the two churches. He is the first of the ministers of Hawfields whose portrait has survived. He was a rather small man, clean shaven, with delicate facial features; one feels that he was an intellectual man, shy and retiring.

In 1799, Paisley, like his predecessor, married a Hawfields girl. She was Nancy Mebane, the daughter of Alexander Mebane. The Paisleys had six children, all of them girls. On March 5, 1800, the minister resigned his charge in Monroe County; and when Orange Presbytery met at Alamance on September 26, 1800, the members appointed "The Rev. William Paisley . . . to supply at Hawfields and Cross Roads at his discression."[26] On March 26, 1801, the Hawfields and Cross Roads churches presented him with a call that he "took under consideration." Paisley did not finally accept the call until September 28, 1802.

In order to supplement the meager salary that he received from these churches, on February 7, 1801, William Paisley purchased a farm of two hundred acres, "being a part of five thousand acres of land purchased by Peter Mollett of Roger Moore, deceased, in the year of one thousand seven hundred and seventy-five."[27] His new land touched on the Hamilton, "Strudwick old corner," and Patton tracts. On September 12, 1819, the year after the minister left the Hawfields, he sold to Elijah Pickard a tract of 100.9 acres "on Back Creek and bounded as follows, that is to say, Beginning at a rock and pointers on Doctor John N. Mebane's line, a corner of James Pickett's land, etc."[28] These deeds locate his home just north of the present town of Mebane.

The new minister had shared in the great revivals in the West, and all that summer after he received the call he worked feverishly for the coming of a revival in his new field. Each Sunday he met with the members of his sessions in the session house between services, and they prayed earnestly for the coming of a revival among their people. The communion season at Cross Roads that year was in August. The communion seasons usually lasted from Friday through Monday, and to help him in this first communion season, William Paisley had invited Dr. Caldwell of the Buffalo Church, who had been his teacher, Leonard Prather, and two young licentiates, Hugh Shaw and Ebenezer (Ezekiel) B. Currie.[29] All of these men except Dr. Caldwell had worked with McGready and had had a part in the revivals in the West. There was nothing unusual about this service except the large number of people in attendance. On Monday the services were conducted by Messrs. Prather and Shaw, and William Paisley arose to dismiss the congregation, intending to say a few words expressing his regret that no advance had been made in bringing sinners to God, but his disappointment was so great that he could not speak. He stood silent for a few minutes and then sat down. What happened next can best be described in the words of E. W. Caruthers:

> All was still as the grave and every face looked solemn. . . . It was a solemn moment and pregnant with most glorious results. A man by the name of Hodge happened to be there who had seen something of the work in the West and he, rising slowly from his seat, said in a calm and earnest voice, "Stand still and see the salvation of God." A wave of emotion swept over the congregation. Sobs, moans, and cries arose from every part of the church. Many were struck down, or thrown into a state of helplessness if not of insensibility. . . . It was like the day of Pentacost and none were careless or indifferent.[30]

The congregation spent the remainder of the day in the exercise of prayer, exhortation, singing, and personal conversation. It was midnight before the people could be persuaded to go home.

With this awakening in the Cross Roads community, great preparations were made for the October communion season at Hawfields. The "manifestation of the presence of the Lord" at Cross Roads was on every tongue, and a spirit of excitement and expectancy prevailed. Almost every night meetings for singing, prayer, and exhortation were held in the community. The house was always overflowing with anxious listeners. When the pastor could not meet with the people, the elders took his place. Not a week passed but that "a number were awakened."[31] When the time for the meeting arrived, many of the people from Cross Roads came to bear witness to what had happened in their congregation. Many people came in their wagons and remained on the grounds all night.

Monday came, the time for the communion season to end, but the people would not go home. The meeting continued for five days without intermission. Religious services continued all day long and through most of the night. Prayers, singing, sermons, exhortations, and personal conversations continued to follow one after another, with only short intervals for refreshment and sleep. Here, even more than at Cross Roads, people

> felt constrained under conviction to cry out for mercy and continued to cry until they found pardon thro' the blood of atonement. Multitudes were struck down and lay for hours helpless and apparently unconscious of what was saying or doing around them; but when they recovered from that trance-like state, it was generally, tho' not invariably, . . . with exclamations of joy and praise to Him who had loved them and washed them from their sins in His own blood.[32]

Thus Hawfields holds the distinction of having the first camp meeting ever to be held in North Carolina, although similar meetings soon became common in all of the other denominations throughout the South and West.

The camp meetings were particularly impressive at night, because everything in the immediate surroundings combined to affect the listeners' imaginations greatly. The camp fire at night, the fellowship with friends and others who had gathered for these occasions, the singing of popular religious hymns, the excitement produced by the bodily exercises—all tended to create a state of mind receptive to the religious appeal of the ministers.

The bodily exercises, or jerks, to which Caruthers refers in his description of that first camp meeting at Hawfields, were a peculiar characteristic of the Great Revival movement and were well known as a familiar feature of these meetings in the West. However, the activities never went to such extremes in North Carolina as they did on the frontier. These phenomena affected all classes and came on without warning. People seemed powerless to resist them. Sometimes those who were most skeptical about their genuineness were seized with the most violent manifestations. Even after they began to fall into disrepute, people were affected by them; apparently after the exercises had passed they were ashamed to let it be known that they had suffered from them. Among Presbyterians, "fallings" were the most common manifestations. An individual so affected would fall like a log to the floor or ground "with a piercing scream" and lie like a dead person for hours at a time.

The jerks affected people in different ways. Sometimes only one of the limbs would be affected, sometimes the whole body, and at other times only the head. It often happened that "sinners" were afflicted, cursing and swearing as they jerked. In his description of the phenomena Cartwright says that the more these exercises were resisted the more violent they became. It was not uncommon to see ladies of the "first quality wallow in the dust with their silks and broadcloths, powdered heads, rings and ruffles. . . ." A young lady, in describing the jerks to E. W. Caruthers, told him that she had been jerked so that the combs and pins flew from her head and her hair cracked like a whip.[33]

The methods used by the leaders of these camp meetings were not unlike those used by the great evangelists such as Billy Sunday and, still later, Billy Graham. One of the most appealing features of these meetings was their extreme informality. After the evening meal, the people would begin gathering gradually at the place of worship, and as they gathered they would begin to sing the infectious tunes and words of popular revival hymns. Then, as soon as the camp was set in order, others set out for the meeting place and took up the refrains as they walked along. The singing kept up as the people gathered, and they would go through the congregation shaking hands with one another as they sang. The hand shaking was a special feature of these meetings. When the time for the sermon came, the people had already been worked up to a high emotional pitch. Usually there were several ministers present to give importance to the occasion. After a very emotional sermon the singing would begin again, and the minister would go through the congregation shaking hands with the people; "the act seemed so friendly, the minister appeared so loving, that the party with whom the minister shook hands would often be melted to tears." All of this—the dim and flickering lights, the dark among the trees, and the congregation singing the popular hymn,

Take your companion by the hand;
And all your children in the band,

had a powerful psychological effect; and many who never would have been touched in any other way, were powerless to resist.[34]

Bodily exercises fell into disrepute because of their excesses and abuses and gradually ceased to be a characteristic of the religious life of the day. They also brought the camp meetings into disrepute in the eyes of many Presbyterians. Camp meetings became a fixed policy in the evangelistic program of the Methodists, however. In Hawfields the camp meeting continued to play a vital part in the life of the congregation long after the bodily exercises and jerks had ceased. "Log cabins were erected in a great square around the 'Stand' and 'Arbor' and the people remained four or five days or longer."[35]

These were times when friends who probably had not seen each other for a whole year had opportunities to renew old acquaintances and to share the experiences of the past year. So the people came to look forward to these yearly meetings as a time of fellowship, relaxation, and spiritual refreshment. Through these meetings the church had become the community center, a position which it has held in the life of the community to this day. Just how long the camp meetings were held at Hawfields is not known, but when Foote wrote his *Sketches of North Carolina* in 1848, he said that the camp meeting "is retained in Cross Roads and Hawfields in its original spirit."[36]

Not all of the ministers of the Orange Presbytery shared the enthusiasm of the younger men for these revivals, and they created a great deal of bitterness among the brethren. Angus McDermaid charged on the floor of presbytery that "the present revival of Religion was a work of the Devil and that the Devil had a synagogue at all our meetings and that the ministers were Balaam's Prophets." He was subsequently brought to trial by the presbytery for making these assertions.[37]

The New Church

One concrete result of these revival meetings was the building of a new church. The people of the community had begun to recover from the ravages of the Revolutionary War, and the half century of prosperity that lasted until the outbreak of the Civil War lay before them. Many of them had been able to discard the log buildings of the pioneer days and build better and more substantial homes. It was only fitting that something should be done about the church building that was the center of community life in those days. Unfortunately all of the records have been lost which would have given the details of the building program and the exact date on which the congregation undertook this important step.

All of the references to the origin of this building state that it was erected about the beginning of the nineteenth century.[38] Since the transition from William Hodge's pastorate to that of William Paisley's pastorate came so near the turn of the century, it cannot be stated with certainty which of the two men was the leader in planning for the new church. In all probability interest occurred after the people had been stirred by the great revivals, and, for this reason, it is discussed now rather than under William Hodge's ministry.

The log building that had been erected in the southeastern corner of the present cemetery before 1780 and that had served the community for more than twenty years was now taken down, and a more modern frame structure was erected on the site. There is no record of where the people worshiped while the new church was being erected. They probably used the outdoor pavilion which had been built for the camp meetings.

For many years a beloved elder in Hawfields Church, Stephen A. White, who was born in 1826, wrote a rather detailed description of the new building:

> At the present location there have been three buildings. The first one was a large log building which was used many years, but was sold and a large frame building was built. The log building was purchased by a Person and a still house was built of the logs. At what time the large frame Church was built, I cannot tell, but early in the present century. The house was 40 × 70 feet with end gallery. There were doors on the South side and the East and West ends, with passage running from the

> East to the West door, and one leading from the South door to the Pulpit, which was in the center of the north side.

We then may visualize the building as facing east and west, instead of north and south (as the present building faces), parallel to and just north of the Hillsboro-Salisbury Road. He continued:

> The gallery was always occupied by the Negroes. In 1842 a part of the West end was divided off also for the use of Negroes, and often the gallery and this section was filled with them. It was called a splendid country Church, though for probably thirty years there was no glass in the windows. There was a large pulpit on the north side of the Church over which there was suspended a sounding board which was an elaborate finished box or drum which was almost as wide as the pulpit. Why they wanted a sounding board in a wooden building of that day with pulpit in center of one side, I do not know as the preachers of that time generally did not need any extra aid to convey sound for they generally had strong voices and made use of them.[39]

In the summary of his paper he was more specific about the date, "about 1800 the building of the large frame building which stood until 1855." Jethro Rumple gives the following interesting account of what happened to the logs of the old building:

> When the second building was erected the log house was sold and the timbers were used in the construction of a still house. However the Hawfields congregation, after strenuous effort, succeeding in putting down the liquor traffic in this community, and then the timbers of their old church were rescued from degredation and appropriated to the more noble purpose of furnishing foundation logs for a fence.[40]

There is no mention of a session house, which was usually so essential to every Presbyterian church in those days. It was there that the minister and the session met, usually on Saturday afternoons, to transact the business of the church and to discuss the spiritual well-being of the congregation. The session house was a small rectangular building with a door in one end and a large fireplace at the other end.

It is significant that Stephen White made no mention of how the church was heated. It was not uncommon in the early days for the churches to be built without any provision for method of heating them, and in all probability there was no method of heating this new church. In the winter time a fire was always built in the session house for the convenience of the mothers of the congregation who needed to take their babies there for attention.

The deed for the property on which the new church was located was not made until 1814:

> This indenture made the 26th day of August 1814 between Solomon DeBow and the county of & State of Virginia & Geo. Allen Jr., of the county of Orange & State of North Carolina of the one part & the Elders of the Hawfields congregation in the County of Orange . . . for and in consideration of the sum of 25 dollars to them in hand paid. . . . Doth grant bargain & sell to the said elders a certain parcel of land lying in said County on the waters of Haw Creek & on the north side of the great road leading from Galbreth Ferry to Hillsboro including the Hawfields meeting house.
>
> Beginning at a walnut on said road running thence up said road south 60° west 46 poles to a sassafras on said road thence north 30° west 26 poles to a stake thence north 60° east 46 poles to a black oak thence south 30° east 26 poles to the beginning, containing seven acres & 76 rood be the same more or less.[41]

William Paisley divided his time between Cross Roads and Hawfields. There is no mention of the Bethlehem community that had always been considered a part of the Hawfields group of churches, but it too must have been included in his preaching points because Bethlehem was organized as a church in 1822.

It was the custom in those days for the minister to go immediately to the pulpit when he arrived. Here he deposited his saddlebags at the base of the pulpit and, climbing the steep, narrow steps, took his seat. This was the signal for the people to come in. Filing in, the men took their seats on the west side of the church, the women on the east side. When the people were comfortably seated, the precentor arose and, taking his place on the platform before the pulpit, "lined the Hymns."

During the winter months the precentor often taught a singing school for the young people. These meetings were held in the different homes of the community, once each week for several weeks at a time. The music was divided into "air, treble, and bass," and each part was learned from memory as it was a number of years before hymnbooks were introduced. These singing schools were very popular and served also as social gatherings for the community. They survived well on towards the end of the nineteenth century. Some of the older members of the present congregation can still recall them from their childhood memories.

The sermon was the heart of the church service and was a long-drawn-out affair, lasting sometimes for as much as two hours. As late as 1859 the *North Carolina Presbyterian* carried an article urging, "due brevity in the pulpit."[42]

The Hawfields Academy

The history of education in North Carolina is intimately bound up with that of the Church, and for more than a century the preachers of North Carolina were the school teachers.

> Almost invariably as soon as a neighborhood was settled, preparations were made for the preaching of the Gospel by a regular stated pastor; and wherever a pastor was located, in that congregation there was a classical school,—as in Sugar Creek, Poplar Tent, Centre, Bethany, Buffalo, Thyatira, Grove, Wilmington, and the churches occupied by Pattillo in Orange and Granville.[43]

Here William Paisley followed in the path of his predecessors and opened a school at his home. The following advertisement, which appeared in the *Raleigh Register* of November 24, 1808, is quoted in full because it gives an excellent description of one phase of William Paisley's work and an insight into the nature of these schools.

> Hawfields Academy 1808
>
> A Grammar School will be opened in Orange County about ten miles west of Hillsboro, on the first Monday in January next, for the reception of students under the Superintendence of the Rev. Wm. Paisley, in which will be taught the Latin and Greek Languages, Geography, Natural and Moral Philosophy, etc., etc., the terms of tuition will be sixteen dollars per annum, to be paid at the end of the year. The price of Board, Lodging, Washing etc., will be about fifty dollars per annum. Mr. James Mason, living near to the School-house, expects to have it in his power to board ten or twelve students; and Boarding may also be obtained in several other respectable families in the neighborhood.
>
> It is supposed, on account of the healthful situation of this part of the Country, the low price of Board and Tuition, together with the tried

and approved abilities of the Teacher, ... that this School will meet with the encouragement of the Friends of Science.

Raleigh Register, November 24, 1808.[44]

Four years later this academy was under the direction of John H. Prichard. The advertisement in the *Raleigh Register* helps to locate where William Paisley lived and where the academy stood.

Hawfields Academy under J. H. Prichard

The Subscriber intends opening a School in the neighborhood of the Rev'd Paisley and James Mebane Esq., on the first Monday in January next; where will be taught Reading, Writing, Arithmetic, English Grammar, the Latin and Greek Languages, Philosophy etc.

Orange, Nov. 26. John H. Prichard[45]

Mr. Prichard stayed only one year but two years later he was again advertising in the *Raleigh Register,*

Hawfields Academy

The subscribed being about to leave the Hillsborough Academy, will again open a Grammar School, at the Hawfields Academy, on the first Monday in January next. The Latin and Greek Languages, English Grammar, and the usual branches of Academical Study, will be taught. Boarding can be had in good houses, it is presumed for $50 a year. Great attention will be given as well to the morals as to the literary Education of youth.

John H. Prichard

Poplar Springs, Orange, Nov. 17.[46]

In 1818, William Paisley resigned his pastorate and removed to Greensboro to take charge of the Greensborough Academy.[47] It is a remarkable tribute to the life and work of the man that Guion Griffis Johnson in her *Ante-bellum North Carolina: A Social History,* should have selected him as the typical rural minister of the ante-bellum era.[48]

In Greensboro, William Paisley's duties were primarily with the academy and as supervisor of the school for girls which was taught by his daughter Polly. Each Sunday, however, he preached at the academy, and in 1824 the group that had gathered about him organized as the First Presbyterian Church of Greensboro. In 1844, an elderly man, he retired from his arduous duties.[49] He died on March 10, 1857, and was buried in the Buffalo Cemetery.

Several paragraphs from the report of the committee appointed by the synod to prepare resolutions on the death of William Paisley describe the man and his work.

> In person, Father Paisley was low, rather thick set and muscular. His habits were always active. During the larger part of his ministry he rode on horseback to his appointments, sometimes twenty miles on Sabbath morning and home again after preaching two sermons.
>
> Father Paisley was not a man of great learning, nor were his sermons elaborately prepared. He was a man of zeal and energy. In speaking he had the advantage of a strong and flexible voice. He preached extempore and was animated, impressive and popular.[50]

CHAPTER VII

THE ANTE-BELLUM ERA

1820-1849

When Thomas Jefferson became President of the United States on March 4, 1801, a new era had already begun in the life of the American people, and the new nation was well on its way towards a period of unprecedented growth and expansion. In the South the new era was the great romantic period that has been so richly described in song and story as the "Old South."

Many of the movements of this era as they affected the life of the Hawfields community were established before William Paisley resigned in 1818. It is this larger background that formed the setting for the ministry of the Reverend Ezekiel B. Currie, which covered the twenty-four years almost midway between the beginning and the end of the era.

It comes as something of a shock to read that Hawfields by 1829 (and that after the great revivals under William Paisley) could only report a membership of 130 members. The account of low membership was not peculiar, however, to the Hawfields community. At the close of the Revolution fewer than 10 per cent of the population were members of any church, and for a time even this ratio decreased.[1] In all of the United States the Presbyterians, who made up the second strongest denomination, had only about five hundred congregations.[2] But the Church (and this was especially true of the Hawfields Church) exerted a far wider influence in molding the life and character of the community in which it was located than the figures just stated would indicate. It is for this reason that no true picture of any church during that era can be given apart from the life of the community in which it was located.

The Reverend Ezekiel B. Currie, Early Ministry

E. B. Currie's parents were among the pioneers who settled in the Alamance community, west of the Haw River, but later his family moved to the Sandy Creek community in what is now Randolph County. This section was the home of Herman Husband and the heart of the Regulator movement. His father was an ardent Whig, and because of the hostility of the Tories in the time of the Regulator troubles, he was forced to hide out away from his home. On one of his secret visits to his family, he was discovered and so severely beaten by the Tories that he carried the scars to the end of his life. Following this episode, he moved his family from the Sandy Creek community and settled in the Haw River community on the upper Haw River in Guilford County.[3]

The community at that time was in the Reverend James McGready's congregation; and it was under his influence that the young Ezekiel Currie, who was born on January 22, 1763, was led into the ministry. The young man began his theological education at McGready's School, which was located at James McGready's home just below High Rock, about midway between the Haw River and the Stony Creek congregations. The principal part of his instruction, though, took place under Dr. Caldwell at Buffalo.[4]

At a meeting of Orange Presbytery on October 25, 1799, Ezekiel B. Currie was taken under the care of presbytery as a candidate for the Gospel ministry, examined on "Experimental religion, Languages and Sciences and ordered to prepare a dissertation of Gal. 5:24."[5] On March 26, 1801, Orange Presbytery met at Barbecue, and Currie, along with seven other young men, was licensed to preach the Gospel.[6] On September 28, 1802, a call was presented to him from the Upper Hyco, Bethany, and Griers group of churches. He accepted the call, and the presbytery appointed James Bowman, William Paisley, and Leonard Prather to ordain him on December 22. For some reason the service did not take place until the first Friday in August, 1803, when the committee, after examining him on "Theology, Chronology and Church History," proceeded with the ordination.[7]

Ezekiel Currie began his ministry in the midst of the Great Revival movement, and it will be recalled that he had shared in the revival at Cross Roads in 1801. The following incident illustrates how the revival movement had penetrated all of the churches of Guilford and Orange counties. After an especially impressive communion service at Bethany, Currie, delighted with the success of the meeting, was riding home and stopped at the home of James Grier to spend the night. When the time came for evening prayers, he was still under the spell of the meeting at Bethany, and the presence of the Lord in their midst seemed to be very real. After prayers, he had a great desire to be alone with God, so he left the house and started for a quiet spot just beyond the corn field.

> But before he could reach the retirement he was seized in a most surprising manner. Suddenly he began leaping about, first forward, then sideways, and sometimes, standing still, would swing backward and forward "see-saw fashion." This motion of his body was involuntary and irresistable at the commencement; afterwards, there was scarcely a disposition to resist, and in itself the motion was neither painful nor unpleasant. The people in the house heard the noise, and came running to his relief, and carried him in their arms back to the dwelling. The fit lasted about an hour, during which time, if the attendants let go their hold, he would jerk about the room as he had done in the field.[8]

The next morning he rode away, ashamed and humiliated by the spectacle he had made of himself, and regretted that he had not requested the family to make no mention of the whole affair. On the next day, while he was visiting a neighbor, they began discussing the meeting at Bethany and "he was suddenly seized again and jerked across the room" for about fifteen minutes. "He went home very much confounded."[9]

A good many years later, after he had become the minister at Hawfields, he again had an attack of the jerks. One of the former ministers, the Reverend William Hodge, was sitting in the congregation and had shared in the Sunday morning service with Mr. Currie. After the service was concluded the two men were sitting together reminiscing about their younger years. The conversation turned to the great revivals in the West in which William Hodge had played such a prominent part, when "suddenly the exercises came on, but soon passed away."[10] This is the last reference to the appearance of the strange phenomenon that had so deeply stirred the Hawfields congregation in years past.

During the five years of E. B. Currie's ministry at Bethany and

Griers, he was made moderator of Orange Presbytery at Buffalo in 1807. On September 28, 1808, he accepted a call to the Grassy Creek and Nut Bush group of churches, and in 1810 he was made a commissioner to the General Assembly.[11] In 1819 he resigned as minister of this group of churches to accept a call from the Hawfields and Cross Roads churches, where he spent the rest of his ministry.[12]

Roads and Markets

When E. B. Currie arrived in Hawfields to take up his new work in 1819, the community had outwardly changed very little since colonial days. The tax lists from taxpayers in 1790 had reported only two "carriage wheels" in all of the Hillsboro District, which were owned by Mr. William Shepperd of Hillsboro.[13] Horseback was still almost the universal mode of travel. Wagons had been in use since before the Revolution, but these were crude, heavy, and clumsy. Families who lived within a few miles of the church were accustomed to walk to the Sunday services; a few large families came in wagons, but the majority of the people came on horseback. Consequently, the hitching post was a familiar sight on the church grounds.

The roads were notoriously bad. In the beginning they were simply bridle paths, and when wagons came into use, naturally following these paths, they were nothing more than one-track roads. Little was done to improve them, and during the winter the red clay cut into deep ruts, which made the roads impassable for weeks at a time in wet weather.

There were two main roads leading west from Hillsboro through the Hawfields which can be pretty well defined today. One of these was the old Trading Path that ran by the church and crossed the river about where Swepsonville is now located. If the original trail had crossed the river some distance above this point, the road had shifted south to a better crossing. It was at this point that Governor Tryon had crossed the river on his way to meet the Regulators at the battle of Alamance, and that Cornwallis crossed with his British soldiers on his way to meet General Greene at the battle of Guilford Court House.

The second road leading out of Hillsboro which crossed the Hawfields community passed by Hart's mill and what are now

Efland and Mebane, crossing the river at Trollinger's Crossing, now the town of Haw River. The old U.S. 70 generally followed this road. The development of the town of Greensboro in the early part of the century caused a shift in the flow of traffic from the Hillsboro-Salisbury Road to this northern route. There was also a north and south road which ran from Bethlehem into the Cross Roads community, crossing the upper highway about where Mebane is now located. The shifting of the highways in modern times makes it virtually impossible to locate this road on any modern highway map. In addition to these three main roads, there were of course a number of cross roads through the community which had simply followed the bridle paths of former days.

None of these were highways in any modern sense—they more nearly resembled trails. As travel began to increase after the Revolutionary period and stage coaches began to travel these one-track roads, many references to their horrible condition appeared in the newspapers. Some articles were humorous, but others were filled with indignation.

As early as 1755 the county court had attempted to do something to remedy this situation: "Ordered that Francis Day, Alexander Mebane and Robert Erwin be appointed Commissioners of the Roads for the old trading path, from the county line to Haw River and thence to the Great Alamance."[14] In 1784 the General Assembly directed the county courts to appoint new overseers of the roads each year, with each overseer to be responsible for a particular road or roads in a certain district. He was required to summon all taxable men from the age of sixteen to fifty years of age to appear with tools at a specific time and place each year to help repair existing roads and to open new roads. Any person who did not appear was required to send three slaves or three other workers to take his place, or forfeit five shillings (about seventy cents) a day.[15] This primitive method of maintaining roads by each freeholder's contributing three days' work annually, continued in force almost until the organization of the present highway system.

As late as 1848 the Governor in a message to the legislature said, "Our method of maintaining the public highways has made no advance beyond that existing in England in the time of Phillip and Mary."[16] In 1849, Governor Swain described the journey from

Goldsboro to Charlotte by stage in an article for the *Raleigh Register*. He stated that the stage ran three times a week and took three days and a half to make the journey, at the rate of about two and a half miles an hour.[17]

It was a day's ride by stage from Hillsboro to the Haw River, and at each of the crossings there was a tavern. These small buildings were the beginnings of what later grew into the towns of Swepsonville and Haw River. There was probably also a tavern at the crossroads near present-day Mebane.

When taverns were first established in early colonial days, persons conducting them were required to take out licenses for that purpose. Every person was required within one month after taking out a license to: "set up or cause to be set up in Public View at his dwelling House, a Sign with an Inscription thereon, denoting the same to be an Ordinary, or House of Public Entertainment."[18]

The taverns were the forerunners of country stores and were gathering places for the people of the community, where they learned the news from travelers and where those who lived in the Hawfields could exchange small produce for things they wished to buy. It was not until after the county of Alamance was formed in 1849 that there was a store of any size nearer to the Hawfields than Hillsboro. In colonial times the importance of Hillsboro had attracted a number of good, large mercantile firms, and even after the capital was definitely located at Raleigh these stores continued to serve a wide territory. An advertisement from the *Hillsboro Recorder* in 1820 gives some insight into the sort of merchandise that was to be found in Hillsboro stores at the beginning of the century:

CASH STORE

The subscriber has lately opened a store in Hillsborough, in the house formerly occupied by him, where he offers for sale on very low terms for cash, a very considerable assortment of

FRESH GOODS

Among which are,

A large assortment of superfine, fine and coarse broad cloths, superfine and fine Cassimeries, bed, duple and Dutch blankets, coatings, vestings, white and coloured plaids, flannels and baises, cassimere and Canton crape, shawls, collicoes, bombazettes, cotton hose, black silk handkerchiefs, an assortment of guns, some of which are of a very superior quality; trace chains, weeding hoes, frying pans, anvils, vises, sledge and hand hammers, bellows pipes, and bands, crawley and blistered steel, carpenter's planes, imported wagon boxes, patent cutting knives, and scythe blades, and a very large assortment of Hardware and Cutlery. Kirkland, Webb and Co. have always on hand a considerable quantity of skirting, bridle, bag, upper and soal leather.

Wm. Kirkland

Hillsborough, February 23, 1820.[19]

The early grist mills also served as a kind of store where produce could be exchanged for the more staple groceries. The oldest of these grist mills was built by John Thompson, one of the pioneer settlers at what is now Saxapahaw. He is credited with building the first dam across Haw River. It was a rock wall three feet high and was a mile up the river from his mill. From there he dug a mill race along the bank of the river to the mill.[20] The next oldest grist mill was probably Hart's mill between Hillsboro and Efland.

Two other early mills figured in the Revolutionary period: one was Alexander Mebane's mill on Back Creek north of Mebane and the other was Trollinger's mill at Haw River. The Trollingers were of German descent and settled on the west side of Haw River a short distance above the present town of that name. This mill was built by Jacob Henry Trollinger, the son of the original settler, and was located on the east side of the river where the Granite Finishing Plant of the Cone Mills Corporation stands.[21] All of these early mills were on the outskirts of the Hawfields community, yet it was possible to drive a team from central Hawfields to any one of them and back again in one day.

Hawfields was a homogeneous community, a factor that helped to give it a distinctive character. The tax lists for the Hillsboro District in 1790 reported forty-seven farms with fewer than two hundred acres, ninety-five farms of between two hundred and four hundred acres and twenty-four farms of between four hundred and six hundred acres. There were sixteen farms with between six hundred and one thousand acres and five farms with between one thousand and twelve hundred acres.[22] Some of these large farms were not all in one tract, but were separate farms owned by a single individual. This proportion did not change materially until after the Civil War.

The greatest handicap the people of Hawfields had to face at the beginning of the century was the distance to market, which made the cost of marketing farm produce extremely high. An illustration of this difficulty is found in a letter that Archibald D. Murphey wrote to his friend Thomas Ruffin:

> Hermitage 1st January 1811
>
> My wagons are getting ready to start to Petersburg. They will only wait for the melting of the Snow. On Friday or Saturday they will leave home and go by Warrenton. I shall send several Barrels of whiskey, and for a considerable Part of it I ought to get a dollar Per Gallon.[23]

In one sense this distance from market was a blessing in disguise because it led to diversified farming, which in turn made each family unit largely self-sufficient. The farmers had little or no money, but they lived in comfort and they had an abundance of the necessities of life. The farm crops that were grown in those days were about the same as those to be found on any farm in Hawfields today. Apparently they raised more tobacco and cotton than farmers raise in the community now. In the early days hemp and flax were grown on most of the farms. Also every farm had a family orchard with a variety of fruit trees. Tobacco was raised more extensively in the Cross Roads community than in the Hawfields. The leaves were hauled in wagons either to Danville or to Petersburg, Virginia. There are records of some farmers who fastened an axle to each end of large hogsheads of tobacco and then rolled them to Petersburg.[24] Many of the smaller farmers found it more profitable to sell their grain to the grist mills and let the owners of the mill make the long haul to the distant markets.[25] The *Hillsboro Recorder* of 1821 carried this advertisement:

> The subscriber has just repaired his Grist-Mill, Saw-Mill, and Cotton Machine, and has them in full operation; where he will keep on hand, for sale, flour, cotton, plank and lumber. Also wishes to purchase a quantity of WHEAT.
>
> Thomas W. Holden
>
> Enoe, Orange Co. Nov. 13, 1821.[26]

Slavery in Hawfields

The uniformly small farms of the Hawfields community made it impractical for the people to own large numbers of slaves, so the slaves they did own were generally treated as more or less members of the family. The master and slave worked side by side in the fields and in other farming activities, and the female slave shared in the household duties with her mistress. In 1856, Frederick Law Olmstead wrote in his *Journey to the Seaboard Slave States,* "The aspect in North Carolina with regard to slavery is less lamentable than that of Virginia. . . . The slave more frequently appears as a family servant—a member of his master's family, interested with him in his fortune, good or bad. This is the result of less concentration of wealth in families or individuals."[27] Chief Justice Thomas Ruffin, who owned a farm on Haw River in the Hawfields community, described the personal relation that existed between master and slave:

> Often born on the same plantation, and bred together, they have a perfect knowledge of each other, and a mutual attachment. Protection and provision are the offices of the master, and in return the slave yields obedience and fidelity of service; so that they seldom part but for necessity. The comfort, cheerfulness and happiness of the slave should be, and generally is, the study of the master.[28]

At the time of the 1790 census, three of the four largest slave holders in the Hillsboro District were from the Hawfields community. Alexander Mebane reported eleven slaves, George Allen reported eleven, and Andrew Murdock reported five. The great majority of the families owning slaves reported one or two and some three.[29]

From the very beginning the Presbyterians had shown a concern for the religious instruction of the Negroes, and in 1832 Orange Presbytery appointed a committee of eleven, with E. B. Currie as chairman, to make recommendations to presbytery on "religious instruction of the black people." This committee recommended that each minister be requested to preach "at least one sermon on each Sabbath, to the black people" and that consecrated laymen be used in giving them religious instruction.[30]

The close relationship that existed between master and slave in Hawfields is reflected in the provision made for them in building the church and in the large number of slaves who attended the church services. They not only worshiped along with their owners, but when they died they were buried in the same cemetery. Also, "Many of them could read notwithstanding the laws of the land were in opposition to it. On Sundays many of the slaves would repair to a quiet place and spend hours trying to learn to read and the young master and mistress frequently taught them."[31]

The Reverend E. B. Currie, 1819-1843

Such, then, was the Hawfields to which E. B. Currie came in 1819, a community on the surface little changed since Revolutionary days. Families had become more deeply rooted in the community and had seen their children marry and settle down on farms to continue the way of life of their forefathers. Like most of his predecessors, E. B. Currie divided his time between Cross Roads and Hawfields. And like them he purchased a small farm to supplement the income he received from his churches. Several of the older members of the Cross Roads Church identify this farm with the one now owned by Mr. Quincey Smith, diagonally across the road from the old Woodlawn School, just northwest of Mebane. It was during E. B. Currie's pastorate that a Sunday school was organized in the Cross Roads Church; and in 1822 the group in the Bethlehem community, which since pioneer days had been a part of the Hawfields, was organized into a church. This action probably accounts for the small number of members reported by Hawfields in the Assembly's minutes at the beginning of his ministry. His field was now made up of two rather well-defined communities, each joining the other, and his home put him within easy reach of both churches. The Assembly's minutes give his address as Mason Hall.

Mason Hall was one of the historic places in the early Hawfields community. It had been built by Alexander Mebane and was located about two miles northeast of Mebane at the site of the dam that furnishes the water supply for the town. In E. B. Currie's time it was the center of a number of activities, including a post office, a store, and stables where the stagecoach changed horses. When the railroad was built, the activities around Mason Hall shifted to the village that grew into Mebanesville, and when the dam was built all of the old buildings were cleared away.[32]

The presbytery still followed the practice begun in pioneer days of appointing each minister to spend some time each year in vacant fields. Currie's name appears in the minutes of each meeting among those who were appointed to preach in vacant fields.

A practical preacher, Currie was "plain and blunt in address," and his illustrations were drawn from commonplace happenings of everyday life. Speaking of those who thought they could serve God just as well without joining the church, he said, "an apple tree in the woods never bore much fruit, and the hogs got what little it did bear." When the church adopted the Assembly's new hymnal, he suggested that the best method of preserving their books was "to oil their backs, where they were bent with chicken oil, and that would keep them sound."[33]

Political and Intellectual Leaders

The Hawfields community from colonial days until the formation of Alamance County has often been called the political and intellectual center of Orange County. Some of the best known of these leaders lived in the community between 1800 and 1849. Dr. John Umstead, the community's beloved physician, was Councilor of State from 1808 to 1820. Dr. James A. Craig, who died in 1849, also practiced medicine in the community. James Mebane, David Mebane, John Thompson and James Craig all served terms in the General Assembly, and James Mebane was a state senator from 1808 to 1811.[34] Two other notable persons of this era were Archibald DeBow Murphey and Thomas Ruffin. While neither of these men actually lived in the Hawfields proper, but across the river, their associations were with the community, and both men owned land in the Hawfields. They belonged to that group who, as the community became more highly settled, "spilled over" the river and settled along its west banks from Swepsonville northward to what later was to become the town of Graham. In the early days certainly they considered themselves a part of the Hawfields community.

Archibald D. Murphey was the nephew of the Reverend John DeBow. He was born in Caswell County in 1777 and was graduated from the University of North Carolina in 1799. He moved to the Hawfields in the spring of 1800 and bought a farm of 150 acres from John Scott and gave it the name, "Hermitage." This farm was located just west of the present town of Swepsonville, near the present N.C. 87 and Alamance Creek. The house built by John Scott was located on a beautiful knoll in a bend of the creek shortly before it empties into Haw River. It passed from Archibald D. Murphey to Judge Ruffin and is now owned by James Enoch. The original house was torn down, but its timbers were used in building the house that now stands on the same knoll.

On November 5, 1801, Archibald Murphey married Jane Armistead, the youngest daughter of John Scott. Murphey was a man of many activities, with a passion for buying land; at one time he owned all of the land around what is now Swepsonville and as far east of the river as the Scott farm. He also took up large tracts of land in Tennessee. In 1802 he opened a law office in Hillsboro. For a time he and his brother-in-law Thomas Scott were partners and operated a grist mill and a general store at what is now Swepsonville.[35] He represented Orange County in the Senate from 1812 to 1818, and was Judge of the Superior Court from 1818 to 1820. Hugh T. Lefler calls him "the greatest statesman North Carolina had produced" and devotes a whole chapter in his *History of North Carolina* to "The Murphey Program for State Development."[36]

The panic of 1819 and the drop in land values brought financial ruin to Archibald Murphey. In the correspondence of Thomas Ruffin there are a number of moving letters that Judge Murphey wrote to him, describing his financial difficulties and the trouble he was having in meeting his obligations.[37] When the break finally came, in 1829, by the bankruptcy laws of the state Judge Murphey served a prison term; but the jailer, with tears in his eyes, refused to lock the prison cell upon one who had befriended so many of the common people of the state. Thomas Ruffin took over "Hermitage" in payment for the thirty-four thousand dollars that Judge Murphey owed him, but graciously allowed him to keep his library of 865 volumes and more than 100 pamphlets. After being released from prison, Judge Murphey moved to Hillsboro and rented a house from the Reverend John Witherspoon, the Presbyterian minister at Hillsboro, and died there in 1832.

Murphey was perhaps the most colorful and most charming person who ever lived in the Hawfields community. An undated letter from Judge Jesse Turner of Van Buren, Arkansas, a Hawfields boy who studied law under him, presents a striking contrast between Judge Murphey and Judge Ruffin:

> Ruffin though not repulsive or displeasing in manner did not seem to possess that out-flowing love of human kind which so greatly distinguished Murphey, whose manner and address were always pleasing and attractive. And while it may be truly said that Ruffin was honored and respected, it may with truth be said that Murphey was equally honored and respected as well as universally loved.
>
> While Ruffin is remembered as a great lawyer and Judge Murphey is remembered not only as a great lawyer and Judge, but as a learned scholar, wise legislator and far seeing statesman.[38]

When I visited one of his descendants, an elderly lady who now lives in Hawfields, to ask about Judge Murphey, she stood and said, with veneration, pointing her finger at his portrait hanging on the wall, "That's him."

It was fitting that the "Hermitage" should pass into the hands of his friend, Judge Ruffin, an equally distinguished member of the Hawfields community. He was Judge of the Supreme Court from 1835 to 1852. A tribute to his distinguished career is the bronze statue of him that stands in the entrance of the State Library in Raleigh.

Although they were closely identified with the life of the community, neither Archibald D. Murphey nor Thomas Ruffin was a member of the Hawfields Church. Murphey was Presbyterian and Ruffin was an Episcopalian, although not a very active one. But they were not irreligious men. Once when Judge Ruffin and his friend Dr. Alexander Wilson were traveling together, the conversation took a serious turn and the Judge laid his hand on Dr. Wilson's shoulder, saying, "Dr. Wilson, the young may have hopes to rely upon, but for those advanced as far in life as you and I, there is but one source to which we can look for hope and that is to Christ."[39]

The following men from the Hawfields community served as sheriffs of the county during this period: James Mebane, from 1782 to 1784; Joseph Hodge, from 1794 to 1796; Andrew Murdock, from 1796 to 1799; Samuel Turrentine, from 1799 to 1808; Josiah Turner, from 1810 to 1818; and James C. Turrentine, from 1832 to 1852.

Alexander Mebane, from 1793 to 1795, and Richard Stanford, from 1797 to 1816, were members of the House of Representatives in the United States Congress.[40]

Fifty Years after Independence

The year 1826 was a time of widespread celebration of the fiftieth anniversary of the independence of the United States, and many communities planned special meetings in commemoration of that event. The *Raleigh Register* for July 14, 1826, carried an article describing the celebration that was held in Hawfields. This meeting took place at the home of Joseph Shaw, whose home was where Moses Gibson lived in later years, about a mile north of the present church building.

> Pursuant to previous arrangements, the Fiftieth Anniversary of our National Independence, fraught with so many advantages to this country, both civil and religious—so glorious in its annals, and so brilliant in its effects was celebrated in the Hawfields, at Mr. Joseph Shaw's with more than ordinary interest. The Declaration of Independence was read by J. Jones Esq., succeeded by an appropriate oration, delivered by Jesse Turner, Esq.
>
> At 12 o'clock, the company sat down to a plentiful dinner, furnished for the occasion, by Mr. Joseph Shaw, at which Dr. J. A. Craig presided, assisted by Maj. Allen and Col. McDaniel, as Vice Presidents.
>
> After the cloth was removed, the following sentiments were given, interspersed with music and several patriotic odes were sung, selected from the works of those who had most successfully wooed the tuneful muse.

The account then lists thirteen evidently prepared toasts—beginning with one called "The Day we celebrate," including those to "General George Washington," "Thomas Jefferson, the immortal author of the Declaration of Independence"—and concluding with one to "The Fair Sex:" "Their government the best in the world—they often captivate, but never enslave."

The frowns of fortune are the ills of life
  Which Man is born to carry
But to cheat fortune, take a wife,
  Since few are happy till they marry,

Tune: "Come let us haste to the Wedding."

This prepared part of the program was followed by a number of volunteer toasts. The first was by J. A. Craig, president for the day, to "Our neighbor, A. D. Murphey, a patriot who knows no party but his country; who feels no impulse but her prosperity—May he be enabled ere long to complete that laborious but laudable undertaking, the History of North Carolina."[41]

On the same page of the *Register* that carried the above account there is a three-quarter column advertising a lottery to raise money for Murphey's proposed *History of North Carolina.* There were 23,886 tickets, which sold at five dollars a ticket, in the lottery. The highest prize was to be twenty thousand dollars. This proposed history never went beyond the planning stage on account of the early death of Archibald D. Murphey in 1832, when he was fifty-five.

Another picture of the Hawfields community of this period is given in a letter written by E. B. Currie to the editor of the *Visitor and Telegraph,* dated December 26, 1828:

> For two or three years prior to the beginning of last winter, these churches (especially Hawfields) were in a most gloomy and discouraging state; iniquity abounded to an alarming degree. . . . Sometimes about the 1st of December 1827, the Lord gave us some intimation that his mercy had not clean gone forever, but that he was still waiting to be gracious. Ten or twelve in the bounds of the Hawfields congregation, professed a living hope in the Saviour. Nine were added to the church in one day which was a greater number than we had received at one time for several years.
>
> By this addition to the church the progress of sin received a visible check, members became thoughtful and serious. Evening meetings through the course of the winter, were well attended and sometimes large houses were crowded. Through the course of the spring and summer months there was a gradual increase in the number of the serious, and some respectable additions were made to both churches. This was the state of things among us when the appointment was made for a meeting to celebrate the Lord's Supper, to commence at Hawfields on the 2nd Friday in October, and to be continued until Monday. . . .
>
> We were not a little surprised to find on Friday more than twice the number that had formerly attended on the first day of such meetings. Friday evening about thirty occupied the anxious seats, to all appearance deeply impressed. By Saturday evening the number had increased to about ninety. After this the solemnity became almost general;

Sabbath was, indeed, one of the days of the Son of Man,—Monday morning the appearance was so flattering we resolved to continue the meeting till Tuesday, and I hope that numbers will bless God in eternity that we did.

The number that professed to find peace in God through the Redeemer, as near as we could Judge, was about 40 whites and 10 or twelve "colored people." Since my return from Synod, we have received 31 persons into the church on profession of their faith in Jesus Christ, which with other additions make about 60 in the two congregations, that have been added to the Lord since last December.[42]

Classical Schools

Much has been written about the illiteracy of the early North Carolina people, but from all accounts the members of the Hawfields community provided an exception to the general rule. From pioneer days the Presbyterians had always placed great emphasis upon the education of their children. One writer says, "They were really our first teachers, and during the latter half of the eighteenth century they were well nigh our only ones."[43]

The first half of the nineteenth century was a period in which classical schools or academies flourished in North Carolina, and there were no rural communities in the state that had more or better schools than the Hawfields.

As a preparation for these classical schools, most rural communities by the turn of the century had a subscription school, so widely known in the ante-bellum days in North Carolina as the "old field school." Sometimes a prosperous farmer in the neighborhood, if he had several children of his own to educate, built the community schoolhouse; but more often the schoolhouse was built by subscription for the materials, with the men of the community doing the work of putting up the building. These schools ran for three or four months during the winter season, and each family paid so much per pupil toward the teacher's salary. The teacher was usually a small farmer who could take time off from his work during the winter months or a young man who had just finished his courses at the classical school.[44]

Beyond these elementary schools was the classical school, or academy, as such schools were now often called. The academies, in contrast to the "old field schools," were strictly private schools.

Usually there was just one teacher who alone was responsible for getting his pupils together and whose support was derived largely from the tuition the pupils paid. The success of the individual school, of course, depended upon the ability and reputation of the teacher.

None of these schools were permanent. They ran as long as there were enough pupils to make them profitable or until the teacher decided to move to some other place. One-room log buildings, with crude home-made benches for the pupils, the schools were generally heated by a large fireplace in one end of the room. The course of study was one step beyond that of the "old field school" and concentrated on fundamentals—spelling, writing, English grammar, arithmetic, and geography—with Latin and Greek as the advanced courses. There was no well-defined course of study that a student completed for graduation. Students attended one or more years according to their financial ability or until they were grounded well enough in the fundamentals to enter college.

The men who lived and conducted schools in the Hawfields during this era were striking personalities as well as great teachers; this was undoubtedly the secret of the success of their schools.

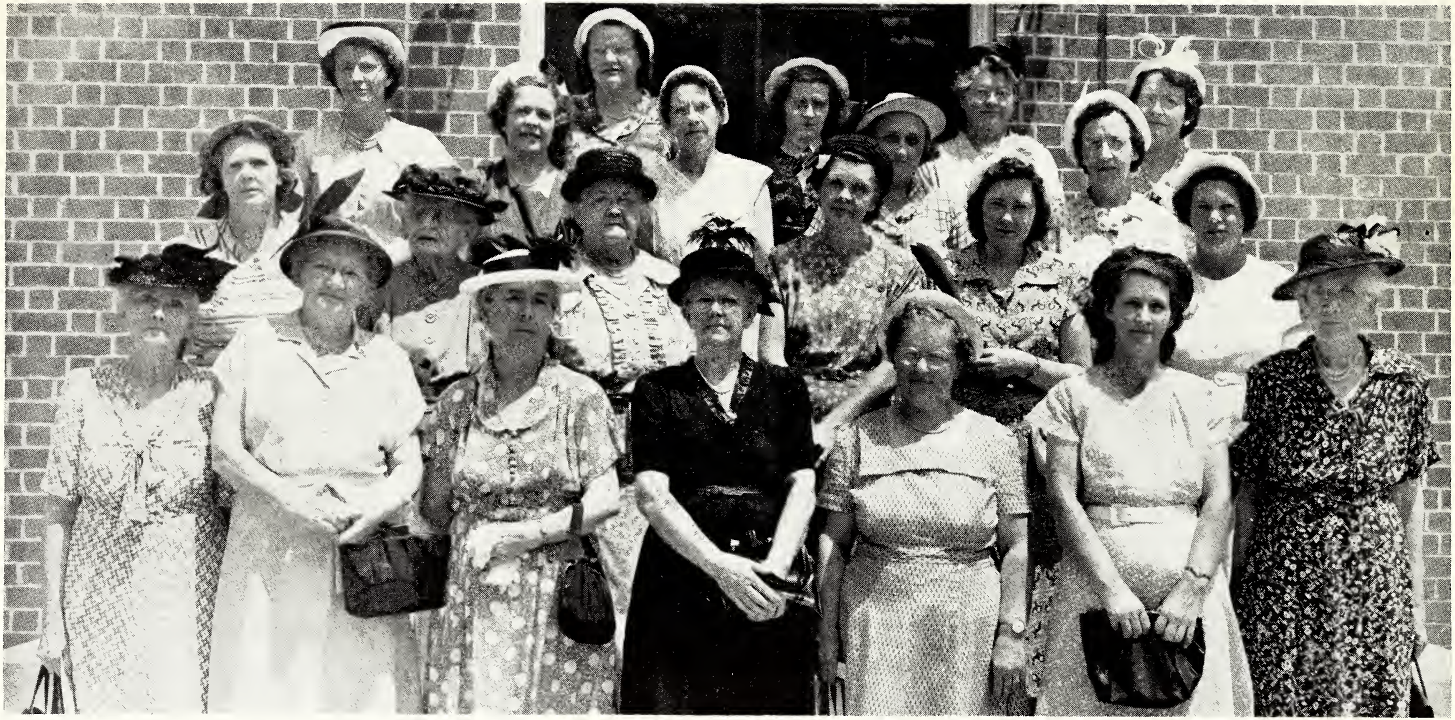
The first classical school after the Hawfields Academy of which there is any record was conducted by the Reverend James Tate. He came to Wilmington, North Carolina, from the north of Ireland in 1760 and opened a classical school there. His activities in connection with the Revolutionary War made it necessary for him to leave Wilmington, and he came to the Hawfields and opened a school. The fact that he came to the Hawfields might indicate that he was connected with the Tates who were among the pioneer settlers in the Hawfields. Foote gives an interesting description of him: "Courteous in his manners, especially to females, he never married. Particularly neat in his dress, and winning in his conversation, his company was prized by young people; and his influence over them was highly improving in their manners, morals, and mental culture."[45]

In September, 1790, Richard Stanford opened a classical school near the present Scott place. While there he became acquainted with and married Jeannette, the daughter of Alexander Mebane, Jr. Later the Stanfords moved to the Bethlehem community. Two of his most famous pupils were Thomas Hart Benton, who lived near the present town of Efland and who later became United States Senator from Missouri, and John Taylor, who was Clerk of the Superior Court for Orange County for forty years. On November 2, 1796, Richard Stanford was elected to Congress from the Hillsboro District, and after that he was re-elected for nine consecutive terms. He died on April 9, 1816, during the session of the Fourteenth Congress.[46]

Sometime after 1800, Daniel C. Turrentine conducted a school in the Hawfields, but there is no record as to just where this school was located.[47] The Raleigh *Star* of January 8, 1829, carried the announcement of the opening of a school in the Bethlehem community by George W. Morrow.

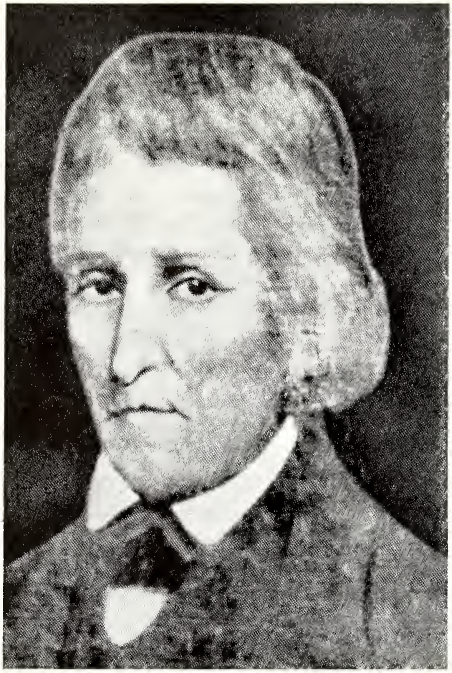
> The subscriber proposed opening a MALE SCHOOL, at Bethlehem on Cain Creek, twelve miles from Hillsboro, on the 12th of January, in which will be taught all the studies preparatory to College. The price of tuition for the languages $12.50 per session; English Grammar, Geography and Arithmetic, $10.00 to be paid in advance. This school will be in a good moral neighborhood. Boarding can be had in respectable families at six dollars per month.
>
> Dec. 16 George W. Morrow.[48]

The most famous of all the schools that operated in the Hawfields community at the beginning of the century was the Bingham School. The Reverend William Bingham, the founder of the school came to America in 1788 and opened a school in Wilmington, North Carolina, which ran successfully until 1793, when he moved to Pittsboro in Chatham County.[49] In 1801 he became Professor of Latin and Greek at the University of North Carolina.[50] In 1805 he resigned and opened a classical school in Hillsboro. On account of the rowdyism and drunkenness attending a court town, he soon bought a farm about five miles north of Mebane and named it "Mount Repose." Here he conducted his school in a log building for twenty years, until his death, and it was here that the school earned its fame.[51] Each Sunday morning he and his students walked to the services at Cross Roads Church. Mr. Giles Mebane, who was one of his pupils, left this description of William Bingham and his school:



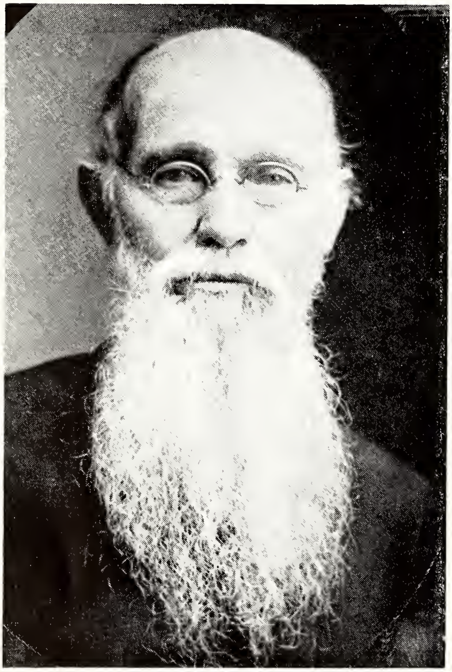
Hawfields Women's Bible Class, July 2, 1950

Left to right, First Row: Mrs. Sallie A. Doggett, Mrs. J. H. Phillips, Mrs. J. W. Farrell, Mrs. Claude Jones, Mrs. C. D. Covington, Mrs. Battle Burgess, Mrs. R. W. Scott; *Second Row:* Mrs. W. S. Rowland, Mrs. Dolph Mebane, Mrs. W. K. McPherson, Mrs. J. J. Fenton, Mrs. Baxter McPherson, Mrs. Odell Smith; *Third Row:* Mrs. Frank Dixon, Mrs. Clarence Mebane, Mrs. Lea Smith, Mrs. Dave McPherson, Mrs. J. A. Whitfield; *Fourth Row:* Mrs. C. P. Wells, Mrs. Wade Files, Mrs. A. L. Turner, Mrs. Ralph H. Scott.

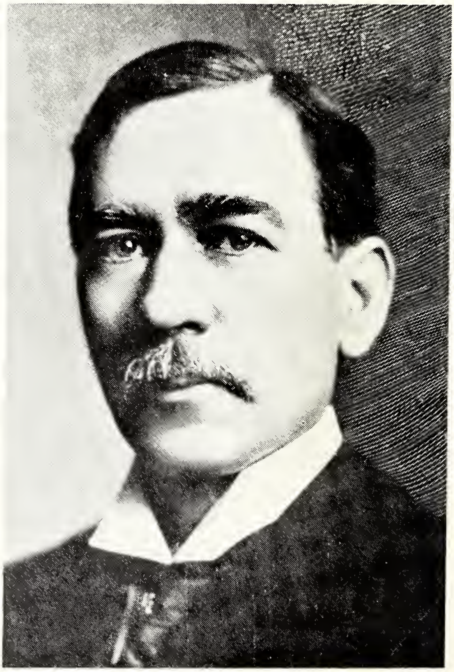


William D. Paisley, 1801-1818

Anderson Green Hughes, 1843-1873



Calvin Newton Morrow, 1873-1882



Samuel Hall Chester, 1884-1889

> In appearance he was about five, six inches tall, no surplus flesh, weighing 150 or 160 pounds; very quick and brisk in his movements, walked erect, like a well drilled soldier; was bald, the boys nicknamed him 'old slick'; walked three miles to church on Sunday leading his boarders; . . . He whipped with well trimmed hickories, of which he kept a supply equal to the demand. He whipped in discharge of a duty to his patrons, rather than to punish the boys.
>
> The school house was of logs with one chimney and one stove. In front of the door was a leaf arbor for study in good weather.
>
> He had several log cabins built near his house and in them the boys lodged and studied such books as Caesar and Virgil and imbibed classical ideas. He had no assistant.[52]

Such was the simple setting of one of the greatest schools of the South in its day.

After the death of William Bingham in 1825, his son William James Bingham took over the school and became the greatest of all the principals. In 1827 he moved the school to Hillsboro and in 1844 to "The Oaks" in the Bethlehem community. The school's reputation by now was such that he was able to raise the tuition from $20 a year to $150 a year and limit the number of students to thirty. During his tenure the school stood unequaled in the state and in the whole South, and boys were turned away by the hundreds. Bingham never turned away a boy on account of lack of funds, but no student was permitted to stay who could not pass his rigid examinations. "William James Bingham died in 1866 and his death removed one of the most striking personalities and unique teachers the state has ever produced."[53]

In 1857, William James Bingham took his two sons, William and Robert, into the school, and together they built "a fine and commodious academy building at the Oaks." In 1865 the school was moved to Mebanesville, enlarged, and placed under military control. After two disastrous fires, the school was finally moved to Asheville in 1891.[54] For most of its long history it was within the bounds of the Cross Roads, Hawfields, and Bethlehem congregations, and the Binghams helped to train many of the boys of these three communities.

Two other men closely connected with the Hawfields community during this period who made significant contributions to the intellectual life of the times were Archibald D. Murphey and Thomas Ruffin. Many of the lawyers of the next generation studied law in the offices of these two men in Hillsboro and were trained under their guidance.[55]

This survey of education in Hawfields would not be complete without a reference to the part that the Hawfields community had in the founding of the University of North Carolina at the close of the eighteenth century. Alexander Mebane was appointed a member of the first Board of Trustees of the University and served on the Board from 1787 to 1795. In January, 1792, he was made a member of the committee to select the site for the University. He was also one of the seven commissioners, called the building committee, chosen for "the location and construction of a building sufficiently large to accommodate fifty students, and also the laying out of the village of Chapel Hill and selling lots therein." He was present at the laying of the corner stone on October 12, 1793 and at the opening of the University on January 15, 1795.[56]

Mebane was an outstanding political figure most of his adult life. He served both in the state legislature and in the United States Congress. Practically all of the older families in Hawfields can trace their connections back to this remarkable family and their direct descendants are still active in the life of the Hawfields Church.

When Archibald DeBow Murphey wrote the report of the Educational Committee to be submitted to the state legislature in 1816 on the primary importance of education for the future life of the state, he might well have had in mind the Hawfields community with which he had so many close connections.

> In all ages and in all countries the great body of the people have been found to be virtuous in the degree in which they have been enlightened. There is a greatness in wisdom, which softens the angry passions of the soul, and gives exercise to its generous sensibilities. And there is a contentment which it brings to our aid; humility in time of prosperity, fortitude in the hour of adversity, and resignation in affliction. True wisdom teaches men to be good rather than great; and a wise province has ordered that its influence should be most felt where it is most needed, among the great body of the people, who consitute the strength of the State.[57]

The period covered by E. B. Currie's ministry was truly one of the significant periods in the history of Hawfields. To judge the small farm families of the community by the materialistic standards of the present is to misunderstand them completely. There were no sharp class distinctions among them, which gave cohesion to the community and made it in the truest sense a community. The presence of so many classical schools in and around the community and, above all, the efforts of the great men who conducted these schools gave Hawfields a sense of values not to be measured by material things.

The boys of the community, too, had an opportunity for an education that few other communities could have afforded them. And although few young men were able to obtain college educations, most of them were thoroughly grounded in the basic principles of the English language and mathematics, and many of them had been introduced through the study of the Latin and Greek classics to the great ideas that had gone into the creation of Western Civilization. Among the few books that they possessed were invariably to be found some of the classics of English literature and Webster's *Blue Back Speller* and copies of Bingham's *Latin Grammar* and his *Julius Caesar* that they had kept from student days. And so the people of this community were men and women of inner greatness and integrity, if not of material wealth.

The Ministry of E. B. Currie

E. B. Currie resigned on September 10, 1842, after a long pastorate of twenty-four years. There is very little specific information about his ministry at Hawfields. The earliest minutes of the session begin on March 26, 1836, and are quite sketchy. They show that the session took seriously its responsibility for the spritual welfare of the church members. At a meeting of the session on April 4, 1837,

> Alfred a boy of color appeared before the session on a charge of Sabbath breaking. He, Alfred, acknowledged that he ran a foot race on the last Sabbath in July last and that there was money staken on the race, but said that he had not bet any money himself. The session are of opinion that he ought to be suspended from the privileges of the Church.[58]

On the earliest church roll of 1838, Alfred is listed as belonging to "J. W."

At the quarterly meeting of the session on August 24, 1839, it was noted that the "Meeting House stands in need of repairs" and

Joseph Bason, George A. Mebane, James Johnston, Stephen Glass, and Samuel Kerr were appointed to report to the congregation what repairs were necessary.[59] No record of their report is recorded in the minutes.

At a joint meeting of the sessions of Hawfields and Cross Roads on September 10, 1842, Currie offered his resignation, giving as his reason, "he felt himself fast declining by age," the recent "heavy affliction in his family," and the largeness of his field of labor. He assigned as his greatest reason the peace and prosperity of the two churches and stated that he wished to end his pastorate under such circumstances. The officers reluctantly acquiesced and appointed William Gattis of Cross Roads and Samuel Kerr of Hawfields to represent their respective churches at presbytery.[60] On November 13, the Reverend William Paisley preached at the Hawfields Church. After the service he read an extract from the minutes of presbytery declaring the congregations of Hawfields and Cross Roads vacant.

The only minutes of Orange Presbytery in existence that cover the period of E. B. Currie's ministry are from 1830 to 1838, and these give only meager details about the presbytery or of the work of Mr. Currie. They tell only of his being appointed to one committee and of his various appointments by the Committee on Domestic Missions to fill vacant pulpits. Presbytery met twice at Hawfields during his ministry, in 1829 and again in 1840. The manual of presbytery lists him as having retired in 1842. In the minutes of the General Assembly for 1843, he is listed as "without charge," and A. G. Hughes is listed as Stated Supply at Hawfields. In the Assembly's minutes for 1844, Currie is listed as Stated Supply at Bethlehem and A. G. Hughes as pastor of Hawfields and Cross Roads.

The Assembly did not begin publishing statistical reports from the churches until 1825, and for the first few years they are very brief. These reports do, however, give a picture of the growth of these two churches under Currie's ministry. The reports for the first three years list the membership of these two churches together: in 1825, there were 126 members; in 1826, 217 members; and in 1827, 217 members.

The next year the membership of Hawfields and Cross Roads is listed separately, and the small membership of the Hawfields

Church is probably explained by the organization of Bethlehem as a separate church. Beginning in 1829 the minutes of the Assembly list the ministers along with the churches which they served. The following table shows the growth of the churches under E. B. Currie's ministry:

	HAWFIELDS	CROSS ROADS
1828	85	127
1829	130	138
1830	118	138
1831	No Report	
1832	175	147
1833	185	143
1834	182	142
1835	186	131
1836	No Report	
1837	162	127
1838	156	129
1839	162	129
1840	191	128
1841	199	135
1842	206	110
1843	104	210
1844	200	115
1845	258	127

The membership of these churches for 1843 must have been reversed, but they are given here as they appear in the Assembly's minutes.[61]

The Reverend E. W. Caruthers, who knew E. B. Currie personally, wrote of the man and his ministry:

> His educational attainments were very limited and his intellectual powers were not above the medium in the ministry; but he was a most estimable man and a good preacher.
>
> He was a small man and naturally of very amiable temper, but he had a strong voice and when his feelings became aroused he could thunder out the terrors of the law with great power. Free from pride or any airs of professional dignity, a child could approach him with confidence and the poorest outcast of society, when wanting consolation or instruction

in the way of everlasting life never felt repelled by anything in his manner. In a word, he was a man whom all good people loved both in the pulpit and by the fireside.[62]

The last description of him is that of an old man sitting in his simple home, living over again with the church historian, Dr. W. H. Foote, the stirring events of his long and varied ministry. Foote recalls, "in whose retired cottage the writer gathered the principal facts relating to Rev. James McGready and the revivals that accompanied and followed his preaching."[63] E. B. Currie died in 1851 and was buried in the Hawfields Cemetery. His tombstone bears the inscription:

In
Memory
of
Rev. E. B. Currie
Pastor of
Hawfields & Cross Roads
Churches

Born
Jan. 22, 1763
died
July 4, 1851

Erected
by
The United People of his Charge
In Testimony of
The high sense they entertain
of his worth
and their respect for his
Exemplary Character

When the session met on July 26, 1851, it adopted appropriate resolutions on the death of their former minister. These resolutions reviewed the principal events of his life; paid tribute to him as a "modest man," "a devout Christian," and a "faithful pastor"; and expressed the hope that down to the "latest generation" the church might have a "man of like spirit and zeal to break and dispense the bread of life."[64]

The account of the division of Orange County and the organization of Alamance as the new county in 1849 is fully covered in Mr. Walter Whitaker's recent *Centennial History of Alamance County* and needs not be repeated here.[65] Giles Mebane had taken the lead in the movement for the organization of the new county, and, perhaps more than any other single person, was responsible for bringing the movement to a successful conclusion. He was a member of the Mebane family that had been so closely connected with the Hawfields Church from the very beginning. Giles himself was born near the present town of Graham; he was an Elder in the Cross Roads Church and is buried in the Cross Roads Cemetery.

CHAPTER VIII

THE CIVIL WAR PERIOD

1850-1873

The Reverend Anderson Green Hughes, 1843-1873

The ministry of Anderson Green Hughes to the Hawfields and Cross Roads churches was unique in a number of respects. It was his first and only pastorate. It was also the longest pastorate in the history of the two churches; in fact, his ministry spanned the transition from the old era to the beginning of modern times. As a young man he ministered to these churches in the most prosperous years of their long history, and as a mature man he shared with his people the tragic years of the Civil War and the period of Reconstruction that followed.

Anderson was the son of Joseph Dunn and Mary Woods Hughes of the Eno community. The eldest of ten children, he was born on his father's farm on December 10, 1810. His first teacher was his father, who prepared him to enter the Bingham School, which was at that time located in Hillsboro. From there he entered Hampden-Sydney College where he received both the B.A. and M.A. degrees. While at Hampden-Sydney he met and fell in love with Anne Hartwell Hughes. Although the two young people had the same last names, their families were not related. Anderson and Anne Hughes were married on November 29, 1837, and theirs proved to be a long and happy union.[1]

After graduating from Hampden-Sydney, Hughes taught school for a time at the Oxford Female Academy in Oxford, North Carolina. The sessions of this school ran for five months. The *Raleigh Register* of June 22, 1839, carried an announcement that the next session would begin on July 1, and is signed by Anderson G. Hughes and Annie E. Hughes as school principals. The December 11 issue of this paper stated, "The exercises of this Institution will resume on the 15th of January under the direction of its former Principals: A. G. Hughes, A.M., and Annie E. Hughes, Principals."

On October 26, 1826, at the age of eighteen, Anderson Hughes united with the Eno Presbyterian Church. It was said of him that "he was a man of prayer" and that even in his childhood he would often go out into the wheat field for secret prayer.[2]

Nothing is known of his decision to study for the ministry, but when Orange Presbytery met in Lexington, North Carolina, on October 8, 1835, A. G. Hughes was introduced to the presbytery as a candidate for the ministry and was examined "on his acquaintance with experimental religion, and his views and motives in desiring the sacred office." He was received as a candidate and later in the day he was examined on his knowledge of "the Latin and Greek Languages, English Grammar, Mathematics, Modern Geography and Natural Philosophy." All of the results of the examinations were satisfactory.[3]

After teaching for two years at Oxford and one year at Buffalo Spring, Virginia, he returned to Hampden-Sydney, completing his theological training at Union Theological Seminary.[4]

Just how the name Anderson Hughes was brought to the attention of the sessions of the Hawfields and Cross Roads Churches is not known, but when Samuel Tate, who had been the representative from Hawfields to the spring meeting of presbytery returned home, he reported to the session on May 27, 1843, that he had asked "Of Presbytery leave for the Hawfields congregation to employ, Mr. A. G. Hughes half of his time as stated supply until next Presbytery, the request was granted."[5]

The young minister won the hearts of the congregation from the very first; and at a meeting of the session on September 2, 1843, after a full discussion in which each member expressed himself, the session recommended extending a call to Hughes. A committee composed of Samuel Tate, John Faucette, and Stephen White was appointed to confer with a similar committee of Cross Roads "concerning the interest of the two churches" in regard to the call. The congregational meeting was held on September 22, 1843, and the Reverend Thomas Lynch was invited to preach and to conduct the meeting. Anderson Hughes was extended a unanimous call and was offered a salary of two hundred dollars a year for one half of his time. The elders were instructed to sign the call on behalf of the congregation.

A called meeting of Orange Presbytery was held at Hawfields on October 21, 1843, and the presbytery examined A. G. Hughes "on the various matters required by the Book of Discipline and being satisfied" ordained and installed him pastor of Hawfields Church.[6]

Hughes began his work with zest and enthusiasm. At the first meeting of the session after he was installed, he received David C. Russell and Calvin Graves into the church on profession of faith. One year later, October 26, 1844, twenty-nine white and ten Negro persons were received on profession and united with the church. The session then adjourned until the next day, when thirteen white and seven Negro persons were also received on profession of faith. Hardly a meeting of the session went by during his long pastorate without one or more persons appearing to make a profession of faith. At the time of his death it was said that "Rev. A. G. Hughes has probably won more souls to Christ, than any other minister in Orange Presbytery."[7]

On March 3, 1851, Anderson Hughes purchased a farm of 117 acres "on waters of Back Creek" from James Newland for three hundred dollars.[8] This farm is now owned by Mr. Howard Cates and is more familiarly known as "the Cates pickle farm." It was here that the Hughes built their home during the long, fruitful ministry at Hawfields and Cross Roads, and that Anderson supplemented their meager income from these churches by farming and teaching school.

The session took seriously its responsibility towards the spiritual welfare of the members of the congregation, and a great deal of its time was taken up with matters of discipline. Members of the church, both white and Negro, were summoned to appear before the session to answer charges of conduct unbecoming to a church member. These minutes shed a great deal of light on the life of the community and the church's effort to maintain high moral standards for the community more than a hundred years ago. The temptations to which human nature succumbed in that day were not too different from those of our own day: drunkenness, immorality, swearing in public, stealing, horse racing, dancing, and failure to attend church services. If the charges were sustained, the guilty party was suspended from church membership until such time as he could give evidence of genuine repentance.

The Graham Presbyterian Church

In the early part of Anderson Hughes's ministry, Hawfields once more colonized. In pioneer days Presbyterians from Hawfields, Cross Roads, and Alamance had settled in the general area of what is now the town of Graham. They had built a small meetinghouse, and the minister at Hawfields had preached as often as he was able to do so. The organization of the new county of Alamance and the location of the county seat at Graham gave a new importance to this community, and at the fall meeting of Orange Presbytery, 1850, Hughes and John A. Gretter were appointed by presbytery to organize this group into a church. Until a church was organized the Presbyterians of that area held their memberships at Alamance, Cross Roads, and Hawfields. The organization took place on December 8, 1850, with John Scott of Hawfields, Thomas G. McLean and Robert Hammer of Alamance, and David L. Ray of Bethel—all elders in their respective churches—as the first elders.[9]

The following members of Hawfields were dismissed to become charter members of the new church.

John Scott (Elder)
Martha Scott
Frances Scott
Martha Dixon
James S. Scott
George Freeland
Isabella Freeland
Elizabeth Paisley
Mary A. Paisley
Deborah Freeland
Hunter Kirkpatrick
Martha Ritch
Martha Morrow
Samuel M. White
Calvin Scott
Nancy Freeman
Martha Freeland
John Mebane
Jane Cummins
Louisa [name blurred][10]

From the beginning of his ministry Anderson Hughes had taken a deep interest in this group, and for the first five years the new church was irregularly supplied by him.

The North Carolina Railroad

Hugh T. Lefler, in his *History of North Carolina,* calls the period covered by Anderson Hughes's ministry before the Civil War the "Age of Progress." One of the most far-reaching events of this period, which was to affect the whole future of Hawfields Church and community, was the building of the "North Carolina Railroad." When the Bill authorizing the building of the railroad passed the Assembly in 1849, the *Raleigh Register* of January 31, 1849, commented, "The late session of the Legislature will mark a new era in the history of the State."

There were two proposed routes for the railroad between Goldsboro and Charlotte; one was to go by way of Pittsboro and Ashboro and the other by way of Hillsboro and Greensboro. Giles Mebane, an elder in the Cross Roads Church and at that time a member of the House of Representatives, together with the cotton manufacturers of Alamance, was largely responsible for locating the proposed railroad through Alamance County. On July 11, 1851, ground was broken with great ceremony at Greensboro and the work got under way.[11] Four years later the construction crew reached Mebanesville, and the first locomotive arrived in the spring of 1855. When the locomotive, "at that time the eighth wonder of the world" to the people of the community, arrived, more than a hundred people "stared in open-eyed wonder at the strange monster" and eagerly awaited the free ride to Back Creek Bridge. The engine bore the name of "that grand old man and noble statesman, Giles Mebane."[12]

Ben Trollinger and his brother-in-law, who had offered to build the Haw River bridge if the railroad should come by Haw River, completed the bridge on September 12, 1855; and the eastern and western spans of the track, built separately, were joined at Greensboro on January 29, 1856. The first train passed through on the following day.[13]

The railroad, crossing as it did through the center of the Hawfields and Cross Roads communities gave the farmers of these communities an easy access to market. Consequently, the years that followed were prosperous until the outbreak of the Civil War. Also, land values along the railroad increased, causing quite a number of the families of those two congregations to sell their farms and move into the villages that were to become Mebanesville, Haw River, Graham, and Burlington. In 1854, Stephen A. White built a home at what was to become Mebanesville, and the next year Frank Mebane and Thomas B. Thompson built homes near by.[14] The building of the railroad and the coming of industries to the new towns springing up along the railroad explain why the Hawfields of today is no longer a strictly rural church.

The Alexander Wilson School

Another important feature of the "Age of Progress" in Hawfields was the establishment in 1851 of the Alexander Wilson classical school, which for a time rivaled the Bingham school in importance and reputation in the South.

Wilson was born at Newforgate, near Belfast, Ireland, on February 1, 1799.[15] His father, Alexander Sr., was a man of means who had lost his fortune by standing security for his friends. Young Alexander was given an excellent education and it was the hope of his parents that he might become a minister, but as he grew up they decided that his voice was too weak for him to succeed as a public speaker and that he should go into the medical profession. After he had obtained his diploma from the governors and directors of Apothecaries Hall in Dublin, which entitled him to practice medicine, he emigrated to America, landing in this country on July 4, 1818.

Apparently the medical profession held little appeal for him, and he never became a practicing physician. He spent some time in Baltimore, and in October, 1818, he came to Raleigh. For two and a half years he was associated with Dr. William McPheeters in a classical school in that city. During his stay in Raleigh he married his boyhood sweetheart, Mary Willis, of Belfast, Ireland, who came all the way to Raleigh to be married. The *Raleigh Register* of January 11, 1822, carried a tribute to Dr. Wilson as a man and a teacher. It spoke of him "as a scholar and gentleman" and certified to his "correct moral deportment, his talent for school discipline and government, his literary attainments, and particular task for the Latin and Greek classics." It was signed by Dr. McPheeters and Joseph Gales, President of the Board of Trustees.[16]

In January, 1822, Dr. Wilson moved to Williamsborough in Granville County and became head of the Williamsborough Academy, a position he held for the next seven years. Towards the end of his stay in Williamsborough he conducted a prayer meeting with such success that his friends began to tell him that "he had mistaken his calling—that he ought to be preaching." The result of their recommendations was that he placed himself under the care of Orange Presbytery in 1826, and in 1830 he was licensed by the same presbytery at a meeting held in Hawfields Church. About a year and a half later he was ordained as an evangelist at Oxford. His first and only pastorate was Spring Garden in Granville County, which he served for four years. At the end of that time he was called by Orange Presbytery to a position of leadership in the educational work of the presbytery; and on January 1, 1836, he became head of the Caldwell Institute, which was opened that year in Greensboro. In 1845 the school was moved to Hillsboro, and for the next seven years Dr. Wilson served as President of the Caldwell Institute and Professor of Greek.

Realizing that the dissipations of a county seat were not very conducive to the success of an institution for boys, Dr. Wilson began making plans for a private school of his own. After a conference with Henderson Scott he decided to locate in the Hawfields and on December 24, 1847, he purchased for twenty dollars a tract of fifty acres of land from O. F. Long at a place called Burnt Shop.[17] It was an ideal place for a school. In addition to a post office, the site was a beautiful one, just east of the present Alexander Wilson School, adjoining the land of Stephen Glass and later known as the old Webster place. At one time Archibald DeBow Murphey owned all of the land in that area; he had built the old Webster house for his son William, but William never lived there.[18]

On July 4, 1851, Dr. Wilson moved to his new home and changed the name from Burnt Shop to Melville in honor of the Scots teacher and preacher, Andrew Melville. The first session of the school was opened in August, 1851. The school was conducted in an unpainted three-room building that had two rooms in the front and one in the rear. There was also a dormitory for boarding students, which the boys named "Buzzard's Roost." Some of the students found board in the nearby homes in the community.

The Basons had a log building in their yard which served as a dormitory for some of the boys. Others lived at the Faucett place where in later years Mr. and Mrs. James Covington lived. This home is one of the oldest in the community. It is a log building, later weather-boarded over, and in the early days the driver of the stage coach changed his horses there. One of the old mantels still has the initials that the Alexander Wilson students carved on it when they boarded there.[19]

The school opened with seven students, and soon many more were turned away than were accepted. Because Dr. Wilson was concerned with the quality of education rather than numbers, he limited the number of students at any one session to seventy-five. Miss Sally Stockard, in her *History of Alamance,* gives a partial list of the boys who studied under Dr. Wilson. It includes many names familiar to the Hawfields section as well as names of those who became prominent in the life of the state and nation. Dr. Wilson died at his home about five o'clock on July 22, 1867.

Two days later Anderson Hughes wrote a tribute to the minister's life and work for *The North Carolina Presbyterian,* which began, "Yesterday evening a long and sorrowful train followed his remains from his late home to Hawfields Church, and after appropriate religious services we placed his body in the grave to rest in peace until God shall again call it forth on the morning of the resurrection."[20] After Dr. Wilson's death the school declined. The war had changed the whole complexity of the South, and after a time the school closed and in 1902 the old building was torn down.

During this period Anderson Hughes conducted a boarding school for girls at his home near Mebane. The school was known as the Hughes Female Academy. Besides the Wilson and Hughes private schools, a public school was conducted in the old church building for many years before it was taken down. After that a log building was erected just south of the old church on the E. C. Turner farm; this school continued for many years after the Civil War.

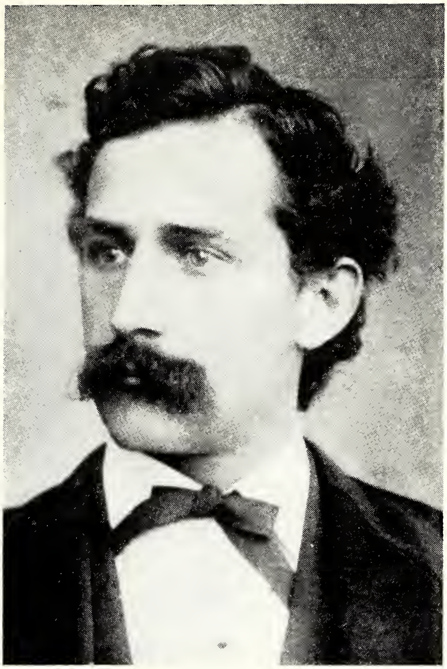
The presence of the Wilson Classical School and the Hughes Female Academy in the Hawfields community during the last decade before the Civil War marked the end of the long history of the leadership of Hawfields in the educational life of the county and state. These classical schools from the days of Henry Pattillo to Dr. Wilson and Anderson Hughes, like the old classical schools of ancient Greece, were built around great personalities who were also great teachers. For that reason they lacked the permanence of the school system elaborately devised today. After the Civil War they were never revived. These schools, along with the church they were never separated from, shaped the life and character of the Hawfields people over the years.

With the exception of the plantations owned by Archibald D. Murphey and Judge Ruffin there were no extensive tracts of land in the Hawfields. From the beginning the majority of the farmers had been small land owners, with farms averaging from two to three hundred acres. Most of the farmers owned but a few slaves. The remoteness of the markets before the coming of the railroad, poor roads, and the adaptability of the soil to the growth of grain and grass caused the farmers of this section to give more attention to the growing of food crops; consequently, families were largely self-sufficient. But, of course, this meant that they had little money and few of the things that money could buy.

This state of affairs is reflected in the contributions that they made to the benevolent causes of the church and in the amounts they paid towards their minister's salary. But most of the families managed to send their children to one of the good schools for a short time at least. Although they possessed few material belongings, they did possess something of the cultural heritage of the ages, which was stamped indelibly on the character of the people of the Hawfields community.

The New Church

The most outstanding mark of the "Age of Progress" in the Hawfields community was their investment in a new church building. The old frame structure erected at the beginning of the century in the southeast corner of the present cemetery had served the community long and well, but the congregation had outgrown this building, and the now prosperous years called for a building more in keeping with the times. One of the surprising things about the minutes of the session of this period is that they make no mention



Goodridge A. Wilson, 1890-1891

R. W. Culbertson, 1892-1906

B. W. Mebane, 1907-1911

J. W. Goodman, 1912-1917

Jonas Barclay, 1917-1920

M. E. Hansel, 1921-1925

N. N. Fleming, Jr., 1926-1948

Ralph L. Buchanan, 1949-1959

of this significant step in the life of the community. Stephen A. White, in his "Sketch of Hawfields Church," wrote:

> The old church after having been used for near a half century was considered by the congregation to be rather uncomfortable and not stylish enough for the congregation and in the fall of 1852 preparations were begun for building the present house which was finished in 1854, which building is a substantial brick building 44 × 66 feet with side and end galleries which stands in a beautiful grove of 10 acres and is considered one of the best country churches of the south.[21]

The additional land for the new building was given by Thomas White, who lived at the old White place that was only a short distance northeast of the present church building. He was the father of James Ira White, who taught school in the community for many years after the Civil War, and also the great-grandfather of Mrs. Henry A. Scott of Hawfields.

There is no record of how the money was raised for the proposed new church, but the beautiful building which they erected is a tribute to the general prosperity of the people of the community. The contractor for the new building was John Anderson, an elder in the Presbyterian Church at Hillsboro, who did the work for five thousand dollars, a figure that does not include the large amount of work contributed by the members of the church and community.[22] When the church was completed it appeared generally as it does today, with the exception of the Sunday school annex. However, the beautiful grove of oak trees where horses were tied has now nearly disappeared. The bricks were handmade and burnt at the old Craig brickyard, just east of the church on the old Hillsboro road, and then hauled to the site of the new building by members of the congregation. Much of the timber for the woodwork was cut and hauled in the same way. I recall my grandfather's telling how the interior woodwork was all hand-dressed by the people of the community.

The interior of the building has not been changed a great deal from the original design. The gallery on the west side, with an outside entrance since closed, was reserved for the slaves. The interior was plastered throughout. About sixty years ago the ceiling became so badly cracked that it was dangerous, and it was replaced by the present wooden ceiling. The pews are the original pews reworked to make them more comfortable. The lighting fixtures are also the original holders, which were then equipped with kerosene lamps.

The old pulpit was beautiful and impressive. The most unusual thing about it was its height; the platform was about twice as high as the present one. The pulpit itself was octagonal in shape and had wings extending out to the edge of the platform. The wings were paneled to match the gallery. At the end of each wing was a pedestal for the pulpit lamps. A visiting minister who was low in stature was once heard to remark that if there were anything that a man would be justified in worshiping on earth it would be the old pulpit, because there was nothing like it "in heaven above or the earth beneath, or in the waters under the earth."[23] The pulpit was painted white below a red cushion on which the Bible rested. When the plastered ceiling was replaced, the old pulpit was taken out and the platform cut down to the present size. Only the pulpit seat remains from the original furnishings.

The building was heated by two large stoves that were placed under the gallery about midway on either side. There were two brass cuspidors behind the pulpit, and on the west side of the church where the men sat there were two or three porcelain cuspidors to each pew. At the beginning of each service in the early days, the men filed in, took a chew of tobacco, and made themselves comfortable for the long service that followed.

One imagines from the architecture of the session house that it was apparently built at the same time. The first mention of this meeting place is in the minutes of the session of May 13, 1860, which begin, "Session met at session room. . . ." When the church building was completed, it was one of the most attractive rural churches in North Carolina. It is a tribute to the quality of the work and materials that went into the building that it stands today after one hundred years of service without any sign of deterioration or decay.

The Civil War Years

In February, 1861, twenty-one states sent representatives to the Peace Conference in Washington, with the hope of working out some solution that would avert war and save the Union. One of North Carolina's representatives to this meeting was Judge Ruffin of the Hawfields. He was one of the most memorable men who attended that conference and with a few others worked valiantly to save the Union, but the tide was running strongly against all the efforts which these men made. Although he was a strong Union man and had worked hard to save it, when secession finally came, Judge Ruffin urged North Carolina to "Fight! Fight! Fight!"[24] In the Secession Convention that was held in Raleigh on May 20, 1861, the Hawfields and Cross Roads communities were represented by Judge Ruffin and Giles Mebane.[25]

The General Assembly, anticipating the action of the Secession Convention, authorized Governor Ellis to enlist and to organize ten regiments of state troops for the duration of the war and fifty thousand volunteers for twelve months' service.[26] Eight days after Governor Ellis' call for troops a large crowd of friends and neighbors gathered to see the hastily formed Hawfields Company board the train at Mebane, headed towards the Charlotte training camp.[27]

There is no mention of the Civil War in the minutes of the session or of the trying days that followed the war. They do, however, bear mute and eloquent witness to the privations which the war brought to the South. As the war years wore on, the ink that the clerk used to write the minutes became poorer and poorer, and the minutes of 1865 are so faded that it is almost impossible to read them.

When Orange Presbytery met on October 29, 1861, the most important matter before that body was the question of whether or not to withdraw from the Presbyterian church to form a new Assembly. The following quotation from the minutes of that meeting indicate Hawfields' part in that fateful decision: "Before the vote was taken on the resolutions proposed looking to the formation of the New Assembly, A. G. Hughes was asked to lead in Prayer."[28]

On December 4, 1861, commissioners from forty-seven presbyteries gathered at Augusta, Georgia, and organized "The Presbyterian Church in the United States," commonly known as "The Southern Presbyterian Church," but there is no reference to this historic event in the minutes of the session. As far as the minutes show, the life and work of Hawfields Church went on just as they had always done, as if there had been no formation of a new Church.

Although many of the young men from Hawfields were already in the army, a letter describing the October, 1861, communion service at Hawfields, which appeared in the November 21 issue of *The Christian Observer,* makes no mention of that fact, nor does it indicate that the people of the Hawfields community or the South generally had any inkling of the tragic days that lay ahead. The letter spoke of the beauty of the setting, "gay with autumnal hughes, and bright with October's sun," and then described the preaching of the Reverend Jacob Henry Smith of Greensboro, who was conducting the communion service for the pastor. The letter does show that the war had brought a new concern towards spiritual matters, for when the minister gave the invitation at the close of the service on Monday, twenty-two retired to the session house to meet with the pastor. The number continued to increase as the week went on.[29]

North Carolina was the only Southern state which had a special agreement with the Confederate Government to clothe her own soldiers. Large quantities of excellent clothing were manufactured by the textile mills in the state, and as the war progressed shirts and trousers were made by "Soldier's Aid Societies" in the towns and communities of the state. Finally, carpets and quilts from many homes were made into blankets for the soldiers.[30] The *Hillsboro Recorder* of March 12, 1862, carried an appeal on the front page of the paper that appeared regularly until the end of the war:

> I am requested by the Governor of your State to call upon you to furnish for the soldiers in the army woolen socks and blankets for their comfort and protection during the approaching winter. Each donor will please accompany her gift by her name.
>
> R. N. Jones, *Sheriff.*[31]

There is no record of any of these societies being organized in Hawfields, but there are still quite a number of people living in the community who can recall their grandmothers' telling how they sewed and knitted for the soldiers.

Hawfields had responded enthusiastically to the first call for volunteers, and the passage of the Confederate Conscription Act of 1862 practically drained the community of every able-bodied man. Only the women and the old men, together with the slaves, remained to run the farms. As the war progressed, taxes mounted and people found it increasingly difficult to pay them. Of all the taxes, "the Confederate tax in kind" bore most heavily on the people. This was a tax of 10 per cent of the annual farm production, above a specified exemption.[32] The merchant advertisements in the *Hillsboro Recorder* during the war years tell a grim story of increasing scarcity of goods, especially of salt, and of mounting prices. By March, 1865, the market price of salt in Raleigh was seventy dollars per bushel.[33] The Raleigh market report for March 27, 1865, gives the price list of the following articles:

Bacon, per pound	$ 7.50
Beef, per pound	3.00
Corn, per bushel	30.00
Meal, per bushel	30.00
Coffee, per pound	40.00
Eggs, per dozen	5.00
Fowls, each	6.00
Lard, per pound	7.50
Mollasses, per gallon	25.00
Potatoes, per bushel	30.00
Sweet potatoes, per Bu.	35.00
Wheat, per bushel	50.00
Flour, per barrel	500.00
Pork, per pound	5.50
Sugar, per pound	30.00
Brandy or whiskey per gallon	100.00[34]

By 1865, North Carolina was economically prostrate. The conditions, which the people of Hawfields shared, are vividly described in Mrs. Cornelia Spencer's *The Last Ninety Days of the War.* Even the most refined families were reduced to a diet of cornbread, sorghum, and peas. They seldom were able to eat meat and never had tea or coffee. Even dried apples were a luxury. Children went barefooted in winter; and the women made their own shoes, clothes were turned twice, and patches were patched again. Blankets, window curtains, and sheets were torn up for hospital use.[35]

The only time Hawfields saw the troops of either the Union or the Confederate armies was in the fall of 1864 when the Western Artillery of the Confederate Army crossed the Haw River at Swepsonville and followed the road by the front door of the church on its way to Virginia, just as Cornwallis and his troops had filed by the old church years before on their way to meet General Greene at Guilford Court House. But this time there was no pillaging of the countryside. For thirty-six hours the hungry, half-naked troops marched by while the women in the houses along the road passed out what food they could and boiled pots of synthetic coffee for the hungry men.[36]

When the war ended, North Carolina, with one-ninth of the population of the Confederacy, had furnished between one-sixth and one-seventh of all the Confederate soldiers. On November 19, 1864, the adjutant-general reported the total number of troops in the state and Confederate service to be 125,000.[37] More than 40,000 of these lost their lives, while thousands of others who returned were handicapped for life by the loss of arms, legs, or eyes, or by other injuries.[38] There is no record of how many troops came from the Hawfields community or of how many were killed or died in the war, but the presence of crippled men in the Hawfields congregation, within the memory of the present older generation, bore silent witness to Hawfields' loyalty to a cause.

Hawfields had been spared the ravages of war which other sections of the South had suffered, so that the greatest disaster that came to this section as a result of the war was an economic one. When the tired, maimed, hungry, footsore, and penniless soldiers straggled home, they found buildings in need of repair, fences broken down, fields overgrown, and seed lacking. The war had ended in the spring too late for them to "put in a full crop," and besides all of these hardships the seasons were unusually unfavorable in both 1865 and 1866.[39] Perhaps the greatest disaster of all was the mental attitude produced by the break up of the old way of life and the realization that it was a way of life never to return. The recovery, possibly for this reason, was in this case slower than it had been after the Revolutionary War, when Hawfields had been overrun by British troops.

The Reconstruction Era, 1865-1870

Once the issues of the war had been settled on the field of battle, the people of the South had hoped to pick up where they had left off four years before and rebuild a New South. But all of this was changed by the turbulent period of Reconstruction that followed and that embittered the South more than the war years had done. It was responsible for the rise of the Ku Klux movement in nearly every state in the South. The old order of stability and security had disappeared, and in its place political and social chaos had come to most of the South. The existing government was corrupt, inefficient, and lacking both in ability and in desire to deal with problems that demanded immediate solution. In the beginning the activities of the Klan were not political in purpose but were designed solely for protection. There was, indeed, a general sentiment among the people in favor of the movement. But in its effects it became a very powerful political influence. It was unfortunate that circumstances made necessary an organization that would have been indefensible under any ordinary series of events.

The Ku Klux movement was especially active in some of the western counties and in Alamance and Orange counties. In Alamance County the movement was organized into ten camps or clans; each camp had its own leader, and there was, additionally, a chief over all of the camps. David Mebane, an elder in Hawfields, was a leader of one of the camps, and Jacob A. Long was both one of the leaders of an individual camp and a county chief.[40] The discipline of the movement was at first strong, with all of the manifestations of its power carefully planned and carried out in silence and with dispatch. As a result of the Klan's activities crimes of all sorts decreased rapidly, so by illegal methods the observance of the law was maintained. When the tendencies of the movement to lose this order and discipline became evident, it was officially disbanded in Alamance, but it had now gone beyond the control of its leaders.[41] It has been estimated that there were between six hundred and seven hundred members of the Klan in Alamance County and eighteen hundred members in Orange County.[42] No one knows how many of the men in the Hawfields community belonged to the Klan, but it is certain that many of them did.

In Alamance County in the years 1868 and 1870, twenty-two white men and fifty-four Negros were known to have been whipped. One Negro was hanged and one was shot, and many others were warned or punished in various ways. In all, ninety persons were harmed by the activities of the Klan in Alamance County.[43] Thirty persons were harmed in Lincoln County, the largest number in any county except Alamance.[44] On February 26, 1870, a Negro policeman, Wyatt Outlaw, was hanged in Graham in front of the courthouse. As the members of the Klan went home, a semi-idiotic Negro, named William Puryear, was thought to have recognized some of the men. He disappeared that night and his body was found some weeks later in Back Creek, near where Sam Patton now lives.[45] After this incident several of the Hawfields men went West for a time. Whether they were directly involved or went out of fear for their lives if it became known that they were members of the Klan will never be known. With this incident the activities of the Klan came to an end in Alamance County.[46]

In an effort to deal with this situation, Governor Holden on March 7, 1870, declared Alamance County to be in a state of insurrection and ordered Colonel George W. Kirk, the notorious Tennessee bushwhacker, to take charge of the troops and march into the county.[47] The events which followed are known in North Carolina history as the Kirk-Holden War. The soldiers were a disorderly set of men who began roaming through the county in squads making arrests. Eighty-two men were arrested in Alamance County, confined to jail, and treated with great brutality and cruelty.[48] Those arrested in the Hawfields community were Alexander Wilson, Alexander Patton, William Patton, M. N. Shaw, Joseph Gibson, Calvin Gibson, William Kirkpatrick, Frank Mebane, William Clendenin, Henderson Scott, A. A. Thompson, and Jeremiah Albright.

In an effort to make William Patton tell what he knew about the activities of the Klan, soldiers drew him up by a noose until he fainted and then finally tied him up by his thumbs for the night.[49] Patton, who was a bachelor and a very quiet man, in after years held the peculiar veneration and awe of the boys of Hawfields because he had refused to confess under torture what he knew about the activities of the Klan.

Jeremiah Albright was arrested at the home of Miss Barbara Bason; and when she begged the officer in charge not to hang him, the officer answered her with profane and vile language and threatened to burn her home.[50] But no mention of these chaotic days is made in the records of Hawfields Church. Because 1870 was an election year and Governor Holden realized that the election was going against him, he declared the insurrection in Alamance County at an end on November 10, 1870. There were those, however, who could not forget the reign of terror for which Holden was responsible, and they were determined that he should be brought to the bar of justice for his misdeeds.

Accordingly, on December 9, Frederick N. Strudwick, who had been a prominent member of the Klan in Orange County and who was a descendant of the pioneer Samuel Strudwick, introduced in the General Assembly a resolution that was adopted, to the effect "That William H. Holden, Governor of the State of North Carolina, be impeached of high crimes and misdemeanor in office."[51] Article No. 7 of the Articles of Impeachment contained the statement, "hanging by the neck William Patton, Lucian H. Murray and others."[52]

Governor Holden's trial began on January 31, 1871, and ended on March 23 with the conviction of the Governor.[53] The tragic decade was over, and with a sense of deep relief the people of Hawfields and Alamance County turned to the problems of building a new way of life.

In spite of the turmoil of the years that immediately followed the war, the great majority of the people were kept busy with the commonplace affairs of daily life. The County Commissioners turned their attention among other things to the problems of the public schools. On October 15, 1868, three men were appointed as school committeemen in each of the original school districts. Those appointed in District No. 4, which was the Hawfields district, were William Thompson, Robert F. White, and John W. Craig. In the county election of 1869 these men from Hawfields were elected: Stephen White and James C. Patton, Justices of the Peace; John R. Johnston, clerk; William McAdams, constable; and Robert F. White, Thadius Freshwater, and Charles Moore, members of the school board.[54]

The First Board of Deacons

Life went on for the church also during these years. At a meeting of the session in March, 1866 (no date for this meeting is given other than the month), the session discussed the advisability of electing deacons for the congregation. This was a new idea; but they finally decided to select "six suitable persons" to be put in nomination "to be chosen by the congregation the fourth Sabbath in July, and the following names were selected, Wm. C. Johnston, Dr. A. Wilson, Stephen A. White, Thomas B. Thompson, John Wilson and Wm. J. Kerr." These men were elected, ordained, and installed on July 28, 1866, and became the first deacons in Hawfields Church.[55]

Apparently Dr. Wilson did not accept because his name does not occur in any of the following lists of deacons in the minutes of the session. When the session met on December 9, 1867, with all of the elders and deacons present, the treasurer reported the following contributions:

Sustentation	$ 20.00
Foreign Missions	27.00
Presbyterial	21.00
S. S. Books	16.65
Pastor's Salary	375.00
Incidentals	43.00
Balance	26.31

The members decided at this meeting to dispose of the old stoves in the church and to purchase new ones. The proceeds from the sale and the balance of $26.31 were appropriated towards this objective, and Henderson Scott, Thomas B. Thompson, and Stephen A. White were appointed to a committee to purchase the new stoves.[56]

The Mebane Presbyterian Church

The organization of a new church at Mebane in 1868 brought another change to the Hawfields congregation. The growing community at Mebanesville and the presence of the Bingham School, which had been located about a mile east of the village, had created a need for a Presbyterian Church to serve this area. Just when the building, which was located about halfway between the village and the Bingham School, was erected is not clear from the session minutes. A meeting of the session which is undated, although it is evident that is was held in 1868, says that the session met at the

"Mebanesville Lecture room" for the purpose of granting letters of dismission "to those desiring to connect themselves with the newly organized Church."[57] Those who were dismissed were Dr. Benjamin F. Mebane, an elder in the Hawfields Church and his wife, Fanny Mebane, and Attelia Mebane and Martha Mebane.[58] It is noteworthy that in the organization of both the Graham and the Mebane churches, Hawfields gave one of her strongest elders to each of the new churches.

Orange Presbytery Centennial

The year 1870 marked the one hundredth anniversary of the organization of Orange Presbytery which had taken place in the original Hawfields Church. To celebrate this historic event the presbytery was invited to hold its September meeting at Hawfields. The meeting of presbytery in those days was quite an event, usually lasting for the better part of a week. This was a very special occasion and there was an unusually large attendance. There were two services on Sunday with the sacrament of the Lord's Supper held during the morning service. The church was so filled for the morning service on that day that many were unable to obtain entrance. The program for the centennial was held on Monday, September 5, the day of the month on which the presbytery had been organized. The two men scheduled to speak were the Reverend Charles Phillips, professor of mathematics and engineering at Davidson College, and the Reverend C. H. Wiley, a native of Guilford County who at that time was the agent for the American Bible Society. Neither of these men could be present. Professor Phillips became ill in Salisbury on his way to the meeting, and Wiley was detained in Tennessee. The Reverend Jacob Doll of Yanceyville substituted for Mr. Phillips at the morning service. His address was statistical and historical and showed that he had done much careful research into the records of presbytery. It was a study of the ministers who had been members of the presbytery and of the people whom they had served.[59] Evidently Jacob Doll had prepared this address for delivery at some other point during the program. After dinner, which was served on the grounds, the Reverend Joseph M. Atkinson of Raleigh substituted for C. H. Wiley at the afternoon service. His address was a "general view of the character of the century that had passed since the Presbytery was organized."[60] Following his address there were a number of short, extemporaneous talks. Among those who spoke were the Reverend J. Henry Smith of Greensboro, Colonel William Bingham, and Professor W. C. Kerr, who was state geologist and also a member of the Hawfields Church. The reporter of this meeting of presbytery to *The North Carolina Presbyterian* concluded his article by saying, "The congregations were large throughout the recent sessions of the Presbytery, exhibiting an intelligent interest in Church affairs as well as in the preaching of the Word."[61]

Death of A. G. Hughes

The Reverend A. G. Hughes died on June 15, 1873.[62] He was about halfway through his sermon at Cross Roads that morning when he was stricken with paralysis. He spoke to one of the elders and requested him to close the service with prayer. He was then lifted from the pulpit and laid on one of the pews where he died about two hours later. The funeral service was conducted the next day at Hawfields by J. H. Fitzgerald of Hillsboro, A. Currie of Graham, C. N. Morrow of Bethlehem, and P. T. Penick of Mebane. Mr. Penick preached an impressive sermon to a vast congregation.

Almost the last words spoken by Mr. Hughes in the sermon that he did not finish were, "The past year has been one memorable in our experience for the chastisement with which God has visited us. What is in store for us during the year upon which we have entered is known only to the sovereign disposer of all events."[63]

He was buried in the Hawfields cemetery just across the road, almost directly in front of the church. The stone erected to his memory reads:

Rev. A. G. Hughes

For thirty years the beloved
pastor of the churches of
Hawfields and Cross Roads.

Was born Dec. 10, A.D. 1810
And died June 15, A.D. 1873

Being stricken down in
the pulpit in Cross Roads
Church while preaching
from the text,
"Whatsoever ye shall ask the
Father in my name, he will give it you."

Erected by the people of his charge.

On June 27 there was a joint meeting of the sessions of Hawfields and Cross Roads in which an appropriate set of resolutions was drawn up and signed by the clerks of the two sessions and sent to *The North Carolina Presbyterian* for publication. It was a beautiful tribute to the beloved pastor who had worked unselfishly for so many years among them.[64]

C. N. Morrow, who knew Anderson Hughes personally, wrote of him, "Mr. Hughes was a man of imposing appearance, being six feet three or four inches in height. He was dignified, yet courteous and affable in his manner. Among his people he was social, and displayed fine conversational powers."[65]

Anderson and Anne Hughes had no children; Mrs. Hughes survived her husband by fourteen years and died on October 13, 1887. She was buried by the side of her husband in the Hawfields cemetery, near the church the two of them had loved and served so faithfully through the most prosperous, as well as the most difficult, years of the history of the church.

CHAPTER IX

THE ERA OF REBUILDING

1874-1900

The death of A. G. Hughes symbolized the passing of the old order: the pre-war years, the war itself, the Reconstruction era, all now lay in the past. Although the war had been over for eight years, the process of rebuilding the dilapidated and run-down farms had been slow on account of the troubles that grew out of the Reconstruction period. Politically the country was still in the hands of the Republican party, which was generally held in disrepute by the great majority of the people because it had been identified with the Reconstruction policies; but with the end of the Holden regime peace and quiet had come, and the people of Alamance could at last settle down to the task of building a new way of life. In the quarter of a century that followed, leaders in the political life of the county and state, as well as the old classical schools, were strikingly absent from the Hawfields community.

The Reverend Calvin Newton Morrow, 1873-1882

It was fortunate for the congregation that the session was able to recommend a successor to Anderson Hughes before the end of the summer. On September 15, 1873, Archibald Currie, the pastor of the Graham Presbyterian Church presided over a congregational meeting at the Hawfields Church which "proceeded to vote for a pastor." The Reverend C. N. Morrow was unanimously elected, and a call was made out for him "in accordance with the rules of the Church."[1] The call was considered by Orange Presbytery, meeting at Oxford, and placed in Calvin Morrow's hands and the Reverend P. T. Penick, from the Mebane Church, was appointed to install him pastor of Hawfields Church. The installation service was held on Saturday, November 13, 1873.[2]

Morrow was not unknown to the Hawfields community; in fact he was related to many of the people there, both on his father's and his mother's side of the family. He was born on September 19, 1832, one of a family of five brothers and two sisters. His parents, John and Rachel Thompson Morrow, were among the leading people of the prosperous farming community in the Bethlehem neighborhood which was generally known as "The Oaks."

The young Calvin received his early training at the Bingham School, then located near his father's farm, and from there he entered the University of North Carolina and graduated third in his class. He received both the B.A. and M.A. degrees in the spring of 1859.[3] The following September he married lovely Mary Caroline Webb, one of the most popular and charming young girls of "The Oaks" community. Her father was not only a prominent farmer but also had many business interests and was prominent in the political life of the county and state. The two families were closely associated, and Calvin's sister Ellen married one of the Webb boys.[4]

In the fall of 1859, Morrow entered Union Theological Seminary at Hampden-Sydney and spent all of 1859 and 1860 there. He was licensed by Orange Presbytery on October 22, 1860, and ordained on April 12, 1862. During the war years he was an evangelist for Orange Presbytery in Randolph County. In 1865 he returned to his home community and acted as Stated Supply for the Bethlehem Church and as a teacher in the Bingham School until he accepted the call to the Hawfields and Cross Roads churches in 1873.[5]

When he accepted the call to this field, Morrow moved to Mebane and bought a large two-story house with a spacious yard and garden lot. The family hired a Negro man, named John, who helped in the house and kept the yard and garden. John became quite famous in Mebane for the lovely flowers he grew in the Morrow's yard.

The minutes of the session reflect the energy and efficiency with which the new minister began his work. The annual report of the session to Orange Presbytery the next spring, 1874, is the first complete report recorded in the minutes of the session. This narrative report gives a number of interesting details about the life of the Hawfields Church of that time. The pastor preached "occasionally to the children." The Church subscribed to *The Children's Friend,* a paper for children that was published for many years by the Presbyterian Committee of Publication and was widely circulated through the South. The church also had a library "from the publishing house." The Sunday school enrollment for that year was 150, with an average attendance of 120. The session also reported with evident pride that the Sunday school had been "kept up through the winter months, never having missed a Sunday" and that the weekly prayer meeting was well attended by the youth of the community.[6]

While Hawfields was never a wealthy church, the contributions to benevolent causes of the church were pitifully small, even before the war years. As far as the records show, Calvin Morrow was the first of the ministers who served Hawfields and Cross Roads to make any attempt to stimulate his parishioners' interest in giving. Evidently he had discussed this matter with the session, for on March 24, 1876, the members of the session "decided to take up a special collection for the different committees after divine service." The session then recessed until after the service and found that the response to the minister's appeal amounted to fifty-five dollars.

During the annual meeting of the session the next year, on March 26, 1877, Dr. Wilson suggested that instead of including the pastor's salary in the weekly collections that it be separated and raised by personal subscriptions made by direct visitation to all members of the congregation. He also suggested that it be paid quarterly instead of at the end of the year. The Sunday morning collections would then have as much emphasis as possible placed upon the fact that those offerings would go towards the benevolent work of the Church. The idea met with opposition, and on June 2, the session decided to return to the use of the envelope system and have the deacons visit among the congregation to supply every member with envelopes. First the pastor's salary would be paid from the contributions received in this way, and the remainder would be apportioned among the various causes of the church.

One amusing incident occurred in these early efforts to build a constructive stewardship program. In 1879 the session reported to presbytery that they had "omitted the contribution for Publication, because there was too much money invested in Brick and Mortar for a salesroom only."[7]

Calvin Morrow had come to his new field from the classroom of the Bingham School. Therefore he understood the importance of the educational program of the church and set out to put new life and vitality into the Sunday school. The Narrative Report of March 31, 1878, stated that in addition to the school at the church, "there were three schools in successful operation in the bounds of this congregation during the past summer."[8] These schools were held in the afternoon and were under the supervision of the elders. It is impossible to locate two of these schools because the records simply say that they were "four or five miles from the Church." The third was a union school of a rather unique nature held at Swepsonville. When the pupils separated for their classes, they separated by denominations, a person from each denomination teaching the children of that particular faith. Morrow devoted half of his time in the afternoons to preaching to these schools, which were for a time highly successful and very popular.

In 1878 the church reported that "No colored people are connected with our Church. They have a Pastor of their own who is doing a good work among them."[9] In 1850, one-fifth of the membership of Hawfields was made up of colored people. One other interesting fact which comes out of the minutes of this period is that Hawfields and Cross Roads alternated in sending representatives to the meetings of presbytery and synod. It was during Morrow's pastorate, too, that the first organ was placed in the church.

From early manhood the minister had suffered from bronchitis. The work at Hawfields and Cross Roads, with the outpost preaching in the afternoons, proved too much for him; when presbytery met at Lexington in April, 1882, he presented his resignation from the Cross Roads Church and "that Church was cited to appear, by its commissioner, at an adjourned meeting of Presbytery to be held at Cross Roads May 30, 1882 at 2 oclock to show cause why the relation should not be dissolved."[10]

Before this meeting in May a congregational meeting had been held at Hawfields, at which the Reverend George Summey of Graham presided. At that time Morrow had presented his resignation to be acted on by the congregation. It was a tribute to the work that the minister had done in the churches in this field that the congregation at Hawfields was unwilling to accede to their pastor's request.

At the same congregational meeting they appointed a committee composed of John W. Bason, S. A. White, A. V. Craig, J. F. Albright, John Turner, and S. K. Scott to attend the meeting of presbytery and ask for a delay because "a sufficient notice had not been given the congregation." As a result a second congregational meeting was held on June 13, when the matter was taken up again and the congregation voted forty-nine for and fifty-six against concurrence with Morrow's request. Nevertheless, presbytery dissolved the pastoral relationship between Calvin Morrow and the Hawfields and Cross Roads churches.

Although there were some financial difficulties between Morrow and these two churches because they were behind in their payments on his salary, the primary reason for his resignation was his ill health. His doctor strongly advising him to move to Florida and live in the open as much as possible, he sold his home in Mebane the next year and, storing what provisions they could in their carriage, he and his wife set out for Florida. Their journey, of course, took place before the days of road maps and tourist homes or motels, so they drove until they were tired and then picked out some likely home along the way to stop for the night. There is no record of how long it took them to drive to Florida, but they found many people willing to give them shelter in their homes along the way.

On arriving in Florida, the Morrows bought an orange grove of about four acres, and they lived temporarily in a log hut on the place until they found a suitable home in the town of Hawthorne, about four miles from the orange grove. He sent yearly reports to the presbytery asking to be excused from the meetings on account of his health. In 1893 he reported that his health was much improved and asked for a letter of transfer to the Presbytery of Suwannee. From that time he did occasional supply work until the death of his wife on September 15, 1904. Her body was brought back by train and buried in the Webb family plot in the Bethlehem Cemetery. The Morrows had no children, and after his wife's death Calvin Morrow sold his orange grove and returned to live with his sister, Ellen Morrow Webb, at "The Oaks." He died there on March 14, 1914.[11]

The Reverend Samuel Hall Chester, 1884-1889

The minutes of the session give us no idea who supplied the pulpit at Hawfields between the resignation of Calvin Morrow and the acceptance of the call by S. H. Chester, but they do give a rather full account of the efforts that were made to secure his successor. On October 1, 1882, the congregation elected A. M. Watson of Lexington to supply the church for one year, but he declined to accept. On the following Sunday, October 8, the committee presented three names to the congregation to be voted upon. J. C. Alexander of Buffalo, in Guilford County, received a majority of the votes, but he declined to accept the call.[12]

The next spring, June 24, 1883, a call was made out for B. W. Mebane of Bristol, Tennessee, and the congregation appointed a committee composed of S. K. Scott, J. I. White, John A. Patton, W. H. Bason, and John Turner to prosecute the call before Abingdon Presbytery at its next meeting, to be held at Draper's Valley on August 31. However, Abingdon Presbytery refused to place the call in B. W. Mebane's hands. Evidently, though, he had expressed to the committee some interest in coming to Hawfields, so they refused to give up in their efforts to bring him to this field. On October 28, the congregation renewed the call and again Abingdon Presbytery refused to let him move. The committee did not give up until they received a letter from Mebane requesting that they refrain from further efforts to move him, stating that he could not accept a call at that time.[13] As a result of all this correspondence a tie was formed between Mebane and the Hawfields congregation which made them turn to him again in 1906.

Next, however, they turned to Hugh Strong of Wallace, South Carolina, and invited him to visit the field and preach a trial sermon with a view to a call. Nothing is said about his visit, but on December 8, the sessions of Hawfields and Cross Roads met together to discuss the question of extending to him a call. But remembering the problem of Calvin Morrow's health, they decided "that the feeble voice and apparent weak physical condition of Mr. Strong would greatly militate against his usefulness."[14]

The secretary of that meeting was then instructed to correspond with S. H. Chester of Maysville, Kentucky, with a view to extending to him a call. Through the correspondence that followed, a congregational meeting was held on March 30, 1884, at which time the Reverend S. H. Chester was unanimously elected pastor; his salary of four hundred dollars per year for one half of his time was to be paid quarterly. The call was then approved by the April meeting of presbytery and William F. Wilhelm, pastor of the Eno group of churches, and T. C. Johnston, an elder from Hawfields, were appointed to a committee to arrange for his installation "at Hawfields on Saturday before the fourth Sabbath in June."[15]

Samuel Hall Chester, the son of Charles and Caroline Yemans Chester, was born at Mt. Holly, Arkansas, on January 17, 1851. He entered Washington College (now Washington and Lee University) while Robert E. Lee was president of that institution and graduated as valedictorian of his class in 1872.[16] That fall he entered Union Theological Seminary at Hampden-Sydney where he made a brilliant record, graduating in the spring of 1875. He was licensed by Ouachita Presbytery of the Synod of Arkansas in June and accepted a call to the Unity and Castanea group of churches in Mecklenburg Presbytery, where he was ordained and installed in October, 1875.[17]

In 1882 he resigned his pastorate and entered Union Theological Seminary in New York for graduate study. It was there that he met and fell in love with Susan Willard, a young girl in her teens, from Wilmington, North Carolina, who was visiting in New York that winter.[18] From New York, he went to Maysville, Kentucky, and was serving that church as Stated Supply when the Hawfields and Cross Roads churches approached him with a view to a call.

These two congregations were now faced with the problem of providing a home for their new young minister who was about to be married. All of the former ministers had owned their own homes, and with the exception of Calvin Morrow they had all lived in the country and had supplemented their meager salaries by farming. The church now did what the synod had recommended as far back as 1765; they provided a home for the new minister. A Hawfields committee, working with a similar committee from the Cross Roads Church, recommended at a congregational meeting held on April 13, 1884, that these churches purchase the Morrow property in Mebane to be used as a manse.

This committee, which was composed of S. M. White, T. B.

Thompson, and Joe Tate, continued to function, and the following persons were added to it to help raise the money to buy the property: R. W. Scott, John Turner, J. T. Albright, George Curtis, J. I. White, Mrs. S. A. White, Mrs. J. I. White, Miss Jennie White, Mrs. J. R. Bason, Mrs. M. E. Wilson, Mrs. C. Johnston and Mrs. E. Sharp.[19] S. H. Chester later wrote of his new home, "We had a two acre lot with fruit trees and room for a garden, and some splendid oaks in the front yard."[20]

At the same meeting in which the initial property committee was set up, elder T. C. Johnston read an invitation from Mr. and Mrs. A. A. Willard to the congregation to attend the marriage of their daughter, Susie Willard, to the Reverend S. H. Chester in the First Presbyterian Church of Wilmington, North Carolina. The wedding was to take place two days later, on April 15, 1884, and the ceremony was to be performed by Dr. Joseph R. Wilson, the father of Woodrow Wilson.[21]

The new minister and his bride from the city were greatly impressed with their new home. Years later Dr. Chester wrote, "the general average intelligence of the entire community" was "much above that to be found in most country churches in North Carolina at that period. In our pastoral work we found many homes of comfort and refinement."[22]

It had been some time since Orange Presbytery had met at Hawfields; therefore, the session extended to that body an invitation to hold its next meeting, on August 19 through 22, 1885, at Hawfields and appointed a committee to "paint the Church building and make other necessary repairs."[23]

An item of particular interest was decided upon at this Hawfields meeting of the presbytery. The members voted to have historical sketches of all the churches written and appointed a particular person in each church to write the sketch. Stephen A. White was appointed to write the sketch of Hawfields. Only parts of his sketch remain among the historical papers of Hawfields Church. When the presbytery adjourned, it passed a resolution of thanks for the "Christian hospitality" of the congregation.[24]

The minutes of the session give very little information with regard to the work of the church during S. H. Chester's pastorate. One narrative report states that the Sunday school had been kept open during the winter and that the pastor conducted weekly prayer meeting services. By this time, apparently, the pattern of the minister's life had become pretty well set. He concentrated his efforts on the Sunday service, spent some time in conducting a midweek prayer service, routinely visited the members of his congregation, and carried on an evangelistic service during the summer as the highlight of the year's work. In later years Dr. Chester wrote of these meetings, "My experience convinced me that protracted meetings, held in the summer when the 'crops are laid by' are an indispensable feature in the program of a successful country pastorate."[25] It was in these summer meetings that the young people of the community were gathered into the church.

In one of his books, Dr. Chester relates two incidents that give a bit of local color to the community during his ministry at Hawfields. Shortly after he and his wife were settled in the manse, one of his wife's bridesmaids paid them a visit. Since neither of the ladies had ever seen anything of country life, Chester harnessed up "Old John" and set out with them on a three-day pastoral tour. The first evening they reached the home of an elderly couple who had anticipated their coming and killed a hog in honor of the occasion. They sat down to "a table loaded with everything that pertained to hog killing, with corn pone and hot biscuits and apple pie and several kinds of cakes."[26]

In 1889 he was sent to the meeting of the General Assembly at Chattanooga, Tennessee, by Orange Presbytery. For this occasion his churches fitted him out with a new suit of clothes and a silk hat. One day on the train, as he was passing from one coach to another, a gust of wind got under his hat "and when last seen it was floating top side down on a pond of water we were passing."[27] Dr. Chester says that it was the only silk hat he ever owned.

As yet the state had done little in the way of providing public schools since the Civil War, but there were a number of private schools conducted in the Hawfields community which were patterned somewhat after the classical schools of pre-war years. On June 12, 1887, the session granted permission to James Ira White to conduct a school in the session house, and for the use of the building he was to pay rent of one dollar a month. These schools made the old session house famous and James Ira White taught two generations of Hawfields boys and girls there. Many who are still living in the Hawfields community recall vividly his theory of education—that the hickory switch is the best inducement to learning. The sessions were opened each morning with Bible reading; then everyone prayed together the Lord's Prayer. After this each pupil was required to recite a verse from the Bible, and failure to do so brought the inevitable punishment. The boys who had neglected to learn their verse invariably fell back on the famous verse, "Jesus wept" (John 11:35). The pupils ranged in academic standing all the way from beginners to the older boys and girls who read Bingham's *Julius Caesar* in Latin.

A. A. Thompson, who shared J. I. White's theory of education, also taught in the Hawfields at the same time. White received his training at the Alexander Wilson school, and Thompson received his at the Bingham school.[28] Both of these men were active members of Hawfields Church.

At the commencement of 1889, Davidson College honored the minister of Hawfields and Cross Roads by conferring upon him the honorary degree of Doctor of Divinity.[29] On August 25, 1889, Dr. Chester resigned to accept the pastorate of the Presbyterian Church at Franklin, Tennessee. In his later years he wrote affectionately of his years at Hawfields, "Altogether we spent five years at Hawfields and Cross Roads, made happy by seeing our work blessed in the upbuilding of our churches and by the appreciation of a devoted people."[30]

Dr. Chester served a short time at Franklin, Tennessee, and at the Second Presbyterian Church in Nashville, Tennessee. In 1894 he became Secretary of the Executive Committee of Foreign Mission of the Presbyterian Church, U.S., a position he held until 1911. In that year he was made Secretary of Foreign Correspondence, a post he held until he retired in 1927. During these years, Dr. Chester endeared himself to the entire Southern Presbyterian Church. After his retirement he bought a home at Montreat, where he died on April 27, 1940.[31] Dr. Chester ranks with Henry Pattillo as being one of the two Hawfields' ministers who obtained national recognition.

Goodridge A. Wilson, 1889-1891

When Dr. Chester resigned on August 25, 1889, he suggested to the session that they secure the Reverend G. L. Cook, who at that time was serving as an evangelist for Bethel Presbytery in South Carolina, to supply until a new minister could be secured. When the session met on September 1, it was reported that G. L. Cook was not available. Then the session appointed Stephen A. White and S. K. Scott a committee to confer with a similar committee from Cross Roads "with a view to securing a pastor."[32] There is no record of how this joint committee got in touch with Goodridge Wilson, but two weeks later they recommended to the congregation the name of the Reverend Goodridge A. Wilson, who was then pastor of the Cook's Creek Church, a large country church in Lexington Presbytery, Virginia. The committee stated that Cross Roads had already made out a call for him, and the Hawfields congregation then voted unanimously to extend a call to him also. The congregation appointed S. A. White to work with the committee from Cross Roads in handling the details connected with his moving and installation.

Goodridge Alexander Wilson, the son of William Venerable and Grace Ann Wilson was born at Clarksville, Virginia, on October 5, 1850, while his father was the minister of the church there. He was a graduate of Hampden-Sydney College and Union Theological Seminary. Following his graduation from the Seminary in 1877, he married Fannie Campbell of Hampden-Sydney, among whose forefathers there were many distinguished preachers. Before coming to Hawfields, Wilson had held three pastorates in Virginia.[33]

Wilson's stay was very brief, and little information pertaining to his work in Hawfields is mentioned in the minutes of the session. Calvin Morrow had been interested in doing something to promote offerings for the benevolent causes contributed to by the church, and Goodridge Wilson again took up the subject with the session. He suggested that the congregation be divided into districts and that a committee consisting of members living in each district be appointed for each of the Assembly's causes. In this way he hoped that a widespread interest in the benevolent causes of the Church would be created. At this same meeting of the session the deacons were "instructed to collect a fund for the cemetery.

Ten dollars." This is the first mention of any effort toward the upkeep of the cemetery.

Efforts had been made from time to time to keep the Sunday school open all of the year, but bad weather and poor roads had made it impossible for this to become a permanent practice. For the same reason the weekly prayer meetings never became a permanent part of the activities of the church, although they were revived again and again.

Goodridge Wilson, Jr., was a small boy of four when the Wilsons lived in the manse at Mebane, but he still recalls vividly the scuppernong vine in the yard and the beautiful bay horse that his father purchased from Henderson Scott. They named the horse Scott and brought him to New Providence when they moved to Virginia.[34]

Wilson was very fond of hunting and fishing and was noted, in every pastorate which he served, for his skill in these sports. Because of the great abundance of quail in the Hawfields and Cross Roads communities, many of his friends would come to visit him during hunting season.

The pastor resigned in the fall of 1891 and accepted a call to the New Providence Church in Lexington Presbytery, Virginia. In 1897, while he was at New Providence, Washington and Lee University conferred upon him the honorary degree of Doctor of Divinity.[35] Nearly forty-five years of his ministry were spent in Lexington Presbytery. Dr. Wilson died at Lexington on June 11, 1943. One of his lifelong friends wrote of him, "He was one of the biggest-hearted men I have ever known, incapable of anything that smacked of sham or pretense."[36]

The Beginning of Leadership in Agriculture

The difficulties that confronted the North Carolina farmer after the war led many of the more thoughtful people of the state to turn from agriculture to industry, and there was a growing feeling that the future of the state lay in industrial development rather than in the field of agriculture. In the two decades that followed the war the state experienced a period of expansion and prosperity in manufacturing, transportation, and banking; but the farmer in North Carolina did not share in this development, and by the eighties and nineties his position in the general economy of the state had become critical.

Several movements or farm organizations sprang up in those years for the purpose of helping this critical farm situation. In Alamance County the most powerful of this kind of organization was "The Farmers' Alliance." The Alliance first appeared in North Carolina in 1874, and within a year there were ninety thousand members in the state.[37]

The Farmers' Alliance began as a non-political organization. Its primary purpose was to better the farmer's condition through a program of education in new and better farm methods and practices. But despite its declaration of purpose the movement soon became a powerful political organization. *The Progressive Farmer* of 1888 stated, "We don't advise bringing politics into the farmer's organization, but we advise taking agricultural questions into politics. Take these questions into your nominating conventions, have them put into your political platforms and see to it that your candidates shall stand strictly and squarely upon them."[38]

It was this growing demand for political action on the part of the farmers of the state that led R. W. Scott, a progressive young farmer of the Hawfields community to enter the Democratic primary of 1888 as a candidate for the House of Representatives. R. W. Scott had been a student at the Bingham School and later at the University of North Carolina. He returned from the University to the farm in Hawfields and became one of the most progressive and outstanding farmers in the state. His election to the General Assembly in that year, at the age of twenty-seven, was the beginning of a long and distinguished career of public service on behalf of the agricultural development of North Carolina.[39]

The Reverend R. W. Culbertson, 1892-1906

There is no mention in the minutes of the session of the resignation of Goodridge Wilson or of who supplied the pulpit during the following months. At a congregational meeting on December 27, 1891, R. W. Culbertson of the Buffalo and Bethel churches in Guilford County was unanimously elected as the new pastor. Mr. Culbertson accepted the call, and he and his family moved to the manse in Mebane in the early months of 1892.[40]

Richard Watt Culbertson was born on a farm at Woodleaf in Rowan County, North Carolina, on March 26, 1860. He entered Davidson College in 1880 and graduated in three years. After teaching school for two years he entered Union Theological Seminary and graduated in 1887. On November 19 of that year he was ordained by Concord Presbytery and accepted a call to the Buffalo and Bethel group of churches. He served there for five years before he came to the Hawfields and Cross Roads congregations. His wife was Anna Johnston, also of Woodleaf. There were four children in the Culberston family: Mary, Frances Ruth, Lucy Knox, and Clara Lee.[41] During his stay at Buffalo he had built a reputation for being "a strong preacher and a tireless worker." Arriving at his new field when he was thirty-two years old, he was to give the best years of his ministry to the Hawfields and Cross Roads churches.

Culbertson's ministry in all of the churches that he served showed that he was especially interested in Home Missions, both in the churches he served and in the presbytery. During his stay at Buffalo he had been responsible for building up and organizing the church at Midway and for building the manse at Bessemer. Shortly after he arrived in the Hawfields community, the *Alamance Gleaner* of April 28, 1892, announced that "It was arranged at the recent session of Orange Presbytery to organize a new Presbyterian church two miles south of Graham on 5th Sunday in May." W. R. Coppedge, R. W. Culbertson, and elder A. V. Craig were appointed to effect the organization.[42]

For many years the minister at Hawfields had conducted services at the point now organized as Little Alamance. Culbertson continued to preach there from time to time even after its name was later changed to Bethany. This was the last of the churches that had grown out of the original Hawfields Church. The others were New Hope, Hillsboro, Bethlehem, Crossroads, Graham, Mebane, and now Bethany. The narrative reports to presbytery continue to mention one outpost mission conducted by the Hawfields Church and state that the pastor preached regularly to the children there. Whether this refers to Bethany or to a mission at some other place is not clear.

R. W. Culbertson was a hard worker and one who took his responsibility seriously. He served on many committees in the presbytery connected with Home Mission work and for years he served as chairman of the presbytery's Home Mission committee. When he offered his resignation as chairman of this committee because of the pressure of work in his pastorate, the presbytery refused to accept it and stated that the past year had demonstrated beyond all question R. W. Culbertson's "extraordinary ability, energy, and wisdom" as a Home Mission chairman.[43]

The first mention of Young People's and Women's organizations in the minutes of the session occur in the narrative report of the session for the year ending March 31, 1901. This report mentions three societies of a total membership of thirty. They were the Children's Foreign Missionary Society, with ten members; the Ladies' Foreign Mission Society, with ten members; and the Ladies' Aid Society, with ten members.[44] From that date on they are irregularly mentioned in the yearly narrative report to presbytery.

In 1903 the children's society was called the Children's Mission Band; Mrs. Stephen A. White was named president of the Ladies' Aid Society and Miss Sally Albright president of the Missionary Society. Apparently the clerk of the session in those days did not think it important to copy these annual reports to presbytery in full, just as he did not always mention the superintendent of the Sunday school. Consequently, the minutes do not help very much in determining when these societies were first organized. Tradition, however, holds that Mrs. Chester organized the first societies for the women and for the young girls.

The years between Anderson Hughes's and R. W. Culbertson's pastorates had been years of recovery and the building of a new way of life for the people of Hawfields. The ministry of Culbertson saw the beginning of those movements that were to place Hawfields once more in a place of leadership in the county and state. The general optimism of the community is reflected in a letter from J. I. White to the *Alamance Gleaner,* dated April 25, 1892, in which he describes a recent visit to Hawfields and says that the congregation was delighted with their new minister (who was to be installed on the second Sunday in May by W. R. Coppedge of Graham and J. H. Lacy of Greensboro). White had called on one of the elders of the church whose farm was "green with good wheat, oats and clover" and who had "plenty of corn in the crib, wheat in the garner, bacon in the smokehouse, fat shoats in the lot and yearlings and lambs in the pasture." The crops of the farmers were promising, and "as evidence of this nobody is grumbling."[45]

The most far-reaching change which took place in the Hawfields community during Culbertson's ministry was the reorganization of the public school system at the beginning of the new century. Although constitutional government had been restored by the election of Zebulon B. Vance as governor in 1876, the political system remained far from stable. The Democratic party was ultraconservative, corruption in government during the last quarter of the century was the rule rather than the exception, Negroes were still appointed to state and county offices for political reasons, the state was troubled by debt, and there was a strong aversion to any increase in the already high tax rate, especially since farm prices continued to be low. Consequently, the public schools of those years showed little improvement over the old field schools of the pre-war years.

There is little information about the schools in Alamance County in the last twenty-five years of the century in the county records. Nevertheless, a broad general picture of the situation can be constructed from the memories of some of the older citizens of the community. Some of their recollections have been preserved in a paper written by Ruth Covington (now Mrs. R. L. Webster) in 1918, while she was a student at the Hawfields School.

The schoolhouses were still unpainted one-room buildings, poorly built and poorly equipped. There were six of these schools within the Hawfields community, which made it possible for all of the children to attend school by walking about one or two miles to school each day. The oldest of these was on what is now the E. C. Turner farm, just below the present cemetery which dates from pre-war days. There was another schoolhouse about two miles southeast on the Crutchfield farm, serving the children as far east as the county line; another on the Clendenin farm just south of the present Scott farm; another on the present Ray farm just east of Swepsonville, which was later moved to the village and became the Swepsonville school; and another near Back Creek on the Dixon farm.

The best equipped of these one-room buildings was located on the Patton farm and was built in the early eighties.[46] The school term lasted from three to four months of the year, sometimes being lengthened by private subscriptions from the patrons. In addition to the public schools there were several subscription schools within the bounds of the congregation. One of these was taught by James Ira White in the session house. The last person to conduct a school in the session house was Mr. T. D. Dupey of Davidson, North Carolina. For some years there was a private school taught at the Bason place by Miss Lizzie Brown and Miss Fannie Bradshaw, and there was a private school at the Scott place.

Some of those remembered as having taught in these schools were William Thompson, Robert Mitchell, Currie Kirkpatrick, J. I. White, Armstrong Tate, A. A. Thompson, Miss Bertie Thompson, Miss Fannie White, William York, J. E. Crutchfield, Paisley White, Miss Fannie Foust, and Miss Artelia Jones.[47] Most of these teachers, to whom many thanks are owed, were members of the Hawfields community. With practically no facilities and with meager pay, they educated more than a generation of the Hawfields boys and girls.

CHAPTER X

THE DAWN OF A NEW CENTURY

1900-1925

The dawn of the new century found North Carolina in the midst of the most memorable political campaign and election in the annals of the state. A new day had dawned for education, and agriculture and industry had begun to take on new life. What this was to mean for the Hawfields community can only be understood in the light of the larger movements that were stirring not only the Hawfields community but the entire state of North Carolina at the end of the century. The lethargy and defeatism that had been so characteristic of the years following the reconstruction era were finally shaken off, and a new spirit took possession of the people of the state as the century came to an end. The most significant of these events were the achievement of political stability and a people thoroughly aroused to the need for an adequate public school program. These two issues were so intertwined that they need to be considered together.

One of the most unusual groups of men in the history of North Carolina in modern times was brought to the fore. They were Charles D. McIver, who founded and built the State Normal School in Greensboro in 1891;[1] Dr. Edwin A. Alderman, who later became President of the University of North Carolina; Walter Hines Page, who later became the United States Ambassador to Great Britain during World War I; Charles B. Aycock, who was elected Governor of the state in 1900; and Furnifold M. Simmons, who later became United States Senator from North Carolina and who dominated the Democratic party in North Carolina for more than thirty years.

As far back as the early eighties and during the nineties McIver and Alderman, as young men, began a crusade on behalf of public education in North Carolina. They stumped the state like political campaigners, talking to gatherings and to individuals wherever they could get a hearing. The ground work that these men did created a growing concern about the situation among thoughtful people all through the state. In 1897, Walter Hines Page delivered an address at the State Normal College in Greensboro which stirred not only North Carolina but the entire Southland. The title of his address was "The Forgotten Man," in which he made a powerful appeal for the people of the state to accept their responsibility towards the public education of their children.

Page pointed out that it was a fundamental American doctrine that education was a function of the state and said that the fear of taxation which had been fostered by the politicians was responsible for "the foundation of our poverty."[2] He spoke with the enthusiasm of a great reformer who was seeking to usher in a new day for his state. In a few weeks his Greensboro address had made its way all over the South and "the forgotten man," recognized as a meaningful image, had sunk deep into the popular consciousness. Wherever groups of people gathered—this was particularly true in the Hawfields community—the school issue was the subject of conversation.

The development on the political scene turned out to be a tremendous asset to the school situation. In the election of 1896 a fusion of the Republican and Populist parties defeated the Democrats and elected a Republican governor for the state, placing a majority in both the Senate and House of Representatives.[3] Governor Russell soon became very unpopular with the masses because of his appointments, particularly Negroes, to public office. The legislature also changed the election laws so that illiterate Negroes by the thousands were permitted to vote, a situation that put many of the counties of the state under the political domination of the Negroes.[4] It was this state of affairs that set the stage for the "White Supremacy" campaign of 1898.

In preparation for this campaign, the Democrats elected Furnifold M. Simmons to be State Chairman for the party. Simmons was a master organizer and a shrewd political strategist who gathered around him some of the keenest men of his party. These men made white supremacy and free public education the issues for the next campaign. Simmons' organization resulted in a sweeping victory for the Democrats in 1898. A constitutional amendment restricting suffrage by means of an educational qualification accompanied by a "grandfather clause" was adopted, to be submitted to the people for ratification in the 1900 election. The "grandfather clause" provided that no male who had been entitled to vote on January 1, 1867, or his lineal descendant, should be denied the right to vote.[5] This provision enabled many whites to vote without taking the literacy test, but of course it excluded all Negroes who could not pass the test.

The Campaign of 1900 was the most exciting campaign in North Carolina since Civil War days. The issues—white supremacy and free public education—were clear-cut. The highly emotional appeal of the white supremacy issue gave a prominence to the educational issue that it could never have achieved otherwise. Charles B. Aycock, the candidate for governer, was a man of unusual ability who had long been an advocate of free public education. It was a tribute to Aycock's greatness that he turned the emotions which had been aroused by the racial issue into a crusade for public education. In the 1898 election an organization known as the Red Shirts appeared, in which "Men wore flaming red shirts, rode horses, carried rifles, paraded through Negro communities, and appeared at political rallies, especially Republican rallies."[6] In 1900 this organization was even more active than it had been in 1898, and five hundred Red Shirts attended a political rally in Burlington.[7] There are still a number of men living in the Hawfields community who can recall the excitement created by this parade, so suggestive of the stirring days of their grandfathers, when the Ku Klux Klan rode in Alamance.

The exciting campaign took on an added interest for the Hawfields community when R. W. Scott, one of the elders in the Hawfields Church became a candidate for the state senate from the Eighteenth Senatorial District, and he and his opponent covered the district in a series of political debates still remembered in Hawfields. Scott was a master debater and flayed his opponent and the party platform for which he stood. Scott's election once more placed the Hawfields community in a position of leadership in county and state affairs such as it had enjoyed in the early days when the

Mebanes and later when Murphey and Ruffin were great political leaders. Governor Aycock appointed Scott to the State Board of Agriculture, and it was in that he was to render his greatest service to the state.

The election of 1900 resulted in a sweeping victory for the Democratic ticket, and under Governor Aycock's leadership North Carolina began to tackle the educational problem in earnest. Schoolhouses, "Many of them beautiful, commodious modern structures" were built all over the state at the rate of one a day.[8] The Hawfields public school was one of the new schoolhouses built during the flurry of interest stirred up by the election.

The Hawfields Public School

Under the leadership of Dr. W. S. Long, the County Superintendent of Public Instruction, who had worked for a long time towards the betterment of the school system of Alamance County, plans were made for the new grade school in Hawfields. A tract of land was purchased from the William and Sandy Patton farm, less than a mile from the church and, with money and labor contributed by the people of the community, a large, two-room, frame building was erected and was painted white with green shutters and trimmings. The rooms were separated by two large doors that could be raised and lowered like a window sash. Doors of this arrangement made it possible to use the two rooms as an auditorium for school assemblies and for community gatherings. A community project, the building at the time of its completion was one of the best and most attractive rural schools in the county.

The school opened in the fall of 1902 with Miss Ella Anderson and Miss Nettie Spencer as the first teachers.[9] All of the effort that the community had put forth to secure one of the first schools under the state's new program for public education had been abundantly rewarded. Since the Civil War had become a memory, the community had definitely turned its face to a progressive future.

There were no churches of other denominations within the bounds of the Hawfields community and school district. Other denominations had concentrated on the towns of the surrounding area. For this reason practically all of the pupils and patrons of the new school were from Hawfields families. The church and school formed one community. Even after the school's consolidation with the Alexander Wilson School later on, the Presbyterian influence continued to predominate.

To persuade the people to vote a school tax for the support of the public schools was the most difficult task confronting those who joined in the crusade for public education in the state. In February, 1902, Governor Aycock called for a conference of educational workers to meet in the governor's office in Raleigh. As a result of the meeting a committee composed of Aycock, McIver, and Eugene C. Brooks was formed to launch an intensive campaign for the promotion of public education. Hundreds of educational rallies were held throughout the state which were supported by the newspapers, ministers, and public spirited citizens. They called for "free public schools, open to all, supported by the taxes of all its citizens."[10] By the end of the 1903 campaign more than 350 educational rallies and also many local rallies, had been held in the state.[11]

The *Alamance Gleaner* of April 16, 1903, carried an account of Aycock's visit to Alamance County and to the Hawfields community. On April 15, Aycock spoke in the courthouse at Graham at eleven o'clock before a packed house. That night J. Y. Joyner, State Superintendent of Public Instruction, spoke. Both men stressed the importance of "equality of education for all" and pointed out the advantages it would bring to the community. On the next afternoon the Governor, accompanied by Banks Holt, Dr. W. S. Long, and J. Y. Joyner, spoke in the Hawfields Church and at Mebane that night.[12] This was the first time a Governor of the state had ever spoken in the Hawfields community and the church was filled to capacity. At the close of the service two little girls, Mildred White and Ina Evans, went forward and presented each of the speakers with a large bouquet of flowers.

A tax levy for the support of these public schools was voted upon in the various school districts in Alamance County. It was evident from the first that the voting in the Hawfields district would be close because there were still many in the community, especially those who did not have children to educate, who were opposed to any tax levy whatsoever. A concerted effort was made by both sides to get out every possible voter. A short time before the polls closed, James Covington went to see a Negro man by the name of

Lawson Chavis, who was entitled to vote but who had not done so. Chavis explained that he had been threatened with eviction from his home if he voted for the tax levy. Whereupon, Mr. Covington hurried home and got permission from his mother-in-law, Mrs. David Turner, to move Chavis into a log cabin that she owned, just behind where Mr. Dewey Covington now lives. He then took Chavis to the polls, and that night after supper he moved him into his new home. When the votes were counted, the election had been carried by one vote. A Negro man who was a bachelor and who had no children of his own to educate had cast the deciding ballot in the election for progress in education.[13]

Between 1903 and 1905 a third room was added to the school building, and Miss Anderson began giving music lessons on a reed organ that had been purchased by the community. In 1907 the General Assembly passed "An act to stimulate high school instruction in the public schools" and made an appropriation for that purpose.[14] In the same year high school subjects began to be taught in the Hawfields school. George W. Oldham from the Bethlehem community, who had just graduated from the University of North Carolina, became the first principal. Miss Lena Blue and Miss Ella Anderson were his assistants, and Mrs. Oldham became the instructor in music. George Oldham had been the star pitcher on one of the University's famous baseball teams and so was of course the idol of all the boys of the community. But when the young principal organized a baseball team for the boys, there was much shaking of heads among the older people. His was the first effort to provide some planned recreational activity for the young people of the community.

The high school that first year was maintained partly by private subscription. The first annual report of the Inspector of High Schools for the state singled out the achievements of the Hawfields and Friendship schools and communities for special commendation.[15]

The first student to attend college from this new school was Iola Patton, who entered Elon College in the fall of 1908. In the fall of 1909 three other students from this school entered college. Robert White and Herbert Turner entered Davidson College, and Malcolm McLean entered the University of North Carolina. These were the first of a long list of boys and girls from this school who went on to receive a college education. Some of them returned to the community and others took their place in the life of other communities in the state. One of the pupils of this school was to become governor of North Carolina.

A New Grouping of the Churches

A new spirit had now come to the Hawfields, and the church felt that the time had come for the community to have a minister who would live in the community and be identified with its life and activities. Orange Presbytery approved the idea and felt that such a move would make for a more effective grouping of the churches of that area. Presbytery now divided the Cross Roads and Hawfields pastorate and grouped Greers and Stony Creek with Cross Roads and Bethlehem, Saxapahaw, and Bethany with Hawfields.[16] By this grouping the southern part of the original Hawfields community was again brought together as one pastorate. It was also the natural grouping. The members of the Cross Roads field were now primarily tobacco-raising farmers, while the Hawfields group raised more grain and cattle.

R. W. Culbertson chose to accept the Cross Roads group, and a called meeting of Orange Presbytery was held in Burlington on June 12, 1906, which dissolved the pastoral relation between Culbertson and the Hawfields Church. At that time the happy relationship that had existed between these two churches for more than a hundred years came to an end.

Mr. Culbertson served the Cross Roads field until 1908 and then moved to Concord Presbytery and served the Centre and Prospect group of churches until 1915. From 1915 to 1920 he was pastor of the Poplar Tent and Gilwood group of churches. His last pastorate was the Central Steele Creek and Pleasant Hill group of churches, which he served from 1920 to 1930.[17] "During the latter years he became infirm, having worn himself out with hard work, and made his home with his daughter at Cameron, North Carolina, where he died on August 24, 1932 and was buried in the cemetery at Mooresville, North Carolina."[18]

The Reverend B. W. Mebane, 1907-1911

The resignation of Mr. Culbertson, and the action of Orange Presbytery in making two new fields by a regrouping of the churches of this area, made it necessary for Hawfields to look for a new minister and also to provide him with a manse. Both of these matters were considered at the session and congregational meetings that were held in the summer and fall of 1906. The congregation had made a determined effort to secure B. W. Mebane before a call had been issued to Dr. Chester in 1884, and now the officers turned to him again. Dr. Mebane had begun his ministry in Graham and was not unknown to the members of the Hawfields congregation. Evidently preliminary steps had been taken in this direction. For on October 14, 1906, at a congregational meeting, a committee composed of George Rogers of Bethany, George Williamson of Saxapahaw, Thomas Oldham and Lexie Morrow of Bethlehem, James R. White, E. C. Turner, J. A. Patton, Robert W. Scott, S. A. White, and W. H. Bason from Hawfields reported that the committee had decided upon Dr. Mebane as a suitable minister for the field and that all of the other churches in the group had already made out calls for him. Hawfields then made out a unanimous call for the services of Mebane for one half of his time at a salary of four hundred dollars per year and a manse to be furnished for him and his family. R. W. Scott was appointed to prosecute the call before the adjourned meeting of Orange Presbytery at the meeting of synod in Statesville.[19] This time the congregation was successful, and Dr. Mebane moved to the new field the first of the year.

Like several of the former ministers, Dr. Mebane had family ties with many of the people of Hawfields. William Mebane, a brother of Alexander Mebane, Sr., had settled in the Buffalo community in Guilford County in pioneer days about the same time that Alexander Mebane had settled and become a prominent citizen in the Hawfields. Dr. Mebane was the great-grandson of the pioneer settler, William Mebane.

Benjamin Watkins Mebane was born in Greensboro, North Carolina, on May 26, 1850. His father was Dr. David Cummings Mebane, a well-known physician of that city. He graduated from Davidson College in 1875 and received his master's degree in 1884. He graduated from Union Theological Seminary in 1878 and was ordained by Orange Presbytery on November 16, 1878. Five days later, on November 21, he was married to Miss Bettie G. Carter of Graham, North Carolina.

Before coming to Hawfields, Dr. Mebane had held five pastorates in Virginia, one in Kentucky, and three in North Carolina. While he was a pastor at Fredricksburg, Virginia, King College conferred upon him the honorary degree of Doctor of Divinity.[20] He had been pastor of the Mt. Airy and Danbury group of churches since 1903 when he received the call to the Hawfields group in 1906. Dr. Mebane came to Hawfields at the age of fifty-seven, bringing a wide and varied experience to the new field. The Mebanes had two children, Carter Mebane, who was a doctor in Mt. Airy, North Carolina, and a daughter, Alice, who was married to Dr. C. A. Baird a short time after the Mebanes moved to Hawfields. Their wedding attracted unusual interest because it was the first wedding ever performed in the church building, and it set the pattern for many that were to follow.[21] The Mebanes lived at the home of R. W. Scott until the new manse was built.

At a meeting of the officers of the four churches it was agreed "that Dr. Mebane should preach at Hawfields on the first and third Sabbaths of each month, and at Bethlehem on the second and at Saxapahaw on the fourth Sabbath of each month and at Bethany every first and third Sabbath of each month in the evening."[22]

The immediate problem facing the congregation after Dr. Mebane's arrival was to provide him with a manse. A congregational meeting was held on December 4, 1906; and Stephen A. White, Alexander Patton, A. V. Craig, and Thomas C. Johnston, who held the title to the manse in Mebane for the congregation, were instructed in consultation with the officers of Cross Roads to sell this property.[23] The question then came up as to who the proper persons to hold church property should be; consequently, at the same meeting the congregation elected John W. Bason, W. H. Bason, John M. Baker, and William J. Gibson the first church trustees. The committee appointed to sell the property in Mebane reported on January 6, 1907, that the property had been sold to S. G. Morgan for thirty-five hundred dollars and that the money had been divided between the Hawfields and Cross Roads congregations.

The congregation then purchased a tract of about thirty acres where the present manse stands. It was a part of the original Robert White farm, then owned by his daughters, Bettie and Frankie White. It was an old site with a double log cabin, dating back to pre-war days, hidden behind a long avenue of large cedar trees leading out to the road. When the manse was completed, the cedar trees were cut down and the present maples were planted.

The building committee appointed by the congregation was composed of John W. Bason, R. W. Scott, and the Reverend B. W. Mebane. Since it was to be the home of Dr. Mebane, he planned the interior arrangement and John Turner drew up the specifications and designed the outward appearance. The community had learned to work together in building the new school; so, under the direction of local carpenters, the building was erected by the people of the community—many of them contributing materials and labor instead of money. When it was completed, it was one of the most spacious houses in the entire community.

Since three other churches were interested in the manse, a congregational meeting was held on September 20, 1908, to clarify the interest of each in the new property. It was reported to this meeting that each church had put into the building the following amounts: Hawfields, $2391.45; Bethlehem, $200.00; Saxapahaw, $200.00; and Bethany, $50.00.

It was then agreed that the other three churches would pay one half of the incidentals towards the upkeep of the property and that in the event the field should be divided at some future time, Hawfields would pay to each of the other churches the amount they had originally put into it. At that time they would give Hawfields a clear title to the property. Hawfields was already looking to the day when the church would have its own minister. There was a narrow strip of about five acres of land between the church and manse property owned by Joseph S. Gibson, who suggested that he would exchange this land for an equal amount on the back side of the manse property. The exchange was made, and the manse and church property were brought together into one tract.

Mebane's first task was to set about reorganizing the finances of the church. Once more an effort was made to find a more effective approach to the handling of the offerings of the congregation for benevolent purposes. When the session met on May 3, 1908, the envelope system of voluntary collections was abolished, and a pledge card system was adopted. A committee was then appointed to study the church roll and assign to each member his or her pro rata share. The congregation was then divided into six districts with an elder in charge of each district who was to lay upon the hearts of the people "the necessity of increased liberality."[24]

The first narrative report of the session to presbytery which was made out on March 31, 1907, shows that the work with the young girls of the congregation had been reorganized. (The only work with the boys of the community had been done by George Oldham at the school.) The society was now called the "Sunbeams." The presidents of that organization during Dr. Mebane's pastorate were: Margaret Scott, 1907; Agnes White, 1908; Esther Covington, 1909; Mildred White, 1910; and Mattie Gibson, 1911. In 1912 there was a change of pastorates, and the narrative report is very meager. No mention is made of the "Sunbeams."

The most outstanding community event during Dr. Mebane's pastorate took place on August 31, 1907. In recognition of the work that was being done at the Hawfields school, the "Junior Order of United American Mechanics" of Trollingwood presented the school with an American flag and a Bible. Governor R. B. Glenn, who had been a classmate of Dr. Mebane's at Davidson, was present and made the address for the occasion at the church. The whole group then marched to the schoolhouse for the flag-raising ceremony. Holt Dixon, one of the Hawfields boys, led the procession carrying the flag.[25] This was the second time within five years that the community had been honored by a visit from the governor of the state. These visits, of course, were a tremendous inspiration to the new spirit which had come to the community.

In the spring of 1908, Hawfields' senior elder, Stephen A. White, died. His father and grandfather had served as elders in Hawfields Church. No other family so far had given a succession of three generations to the eldership. For nearly fifty years he was the postmaster at Mebanesville (which grew into Mebane). He was elected state senator from the Eighteenth District in 1897, and for many years he was the clerk of the session at Hawfields Church. Although a church had been built in Mebane, the White family and a few others still held their connections with the home church. These connections account for the Mebane branch of the Ladies' Missionary Society of Hawfields. They were a small group, but they remained loyal to the old church and kept their organization going as long as they were possibly able to do so.

On August 6, 1911, Mebane formally offered his resignation, stating that "the largeness of the field, the severity of the winters and his own physical inability" made it impossible for him to do the work in such an extensive field as effectively as in his heart he felt it should be done.[26]

He had been a real pastor to his people as well as a great preacher, and in the eyes of the community he had more than justified the steps which they had taken to have a minister living in their midst. He made himself one with the people in their aims and aspirations. In his personal conversations with individuals, he had opened a new vision of what they could make of their community. It was a tribute to their love and affection for him that when he offered his resignation they refused to accept it, and each of the churches appointed a committee that attempted to work out some sort of arrangement with him by which they could relieve him of much of his work during the winter months. It was a large field to cover with a horse and buggy, and the strain was beginning to tell on his health. There was a certain restlessness about him, too, that made it seemingly impossible for him to stay long in any one place. He had, in fact, been with these congregations as long as he had ever stayed in one place.

At his insistence, his resignation was accepted, and he moved to a church in Eatonton, Georgia, thinking that a warmer climate would be helpful to him. During his stay in Eatonton he was a constant sufferer, and it was only by great effort and determination that he was able to continue his work. In the summer of 1914 he was compelled to give up his active work and the Mebanes returned to Mt. Airy, North Carolina, where he had once been a pastor and where his son lived. Dr. Mebane died there on January 29, 1915.[27]

The Reverend J. W. Goodman, 1912-1917

When Benjamin Mebane resigned on September 3, 1911, the officers of Hawfields must have known that the Reverend J. W.

Goodman of Buffalo wanted to come to Hawfields. No mention is made in the minutes of a committee's having been appointed to secure a new minister. But on October 22, a congregational meeting was called for October 29, when a unanimous call was made out for J. W. Goodman at a salary of $400 a year for one half of his time. This was $175 less than he was getting at Buffalo for the same amount of time.[28] The elders and deacons were instructed to sign the call on behalf of the congregation. Goodman accepted and began work in his new field on the first of January. After his acceptance he often said that he had always wanted to come to Hawfields.

James William Goodman was born in Rowan County, near China Grove on December 26, 1867, and he was brought up in the historic Thyatira Church in which his father was a ruling elder. He was graduated with honors from Davidson College in 1895 and taught school for one year before entering Union Theological Seminary. He was graduated in 1898 and was ordained by Orange Presbytery on September 29 of the same year. Installed at that time as pastor of the First Presbyterian Church of High Point, North Carolina, he served there until 1900. From 1901 to 1905 he was pastor of the Hillsboro, Fairfield, and Eno group of churches and Stated Supply at New Hope. In 1905 he went to the Buffalo, Bessemer Avenue, and Midway group of churches which he served until he received the call to the Hawfields group in 1911. Goodman married Miss Nettie Matton of High Point on January 16, 1901. Their only child was a daughter named Grace.[29]

Under Mr. and Mrs. Goodman's leadership both church and community continued to move forward. Mrs. Goodman reorganized the women's organization, and it now became the "Woman's Auxiliary" and held monthly meetings at the church. The young people's work was reorganized also. Ever since Dr. Chester's day there had been some sort of society for the young girls; now, as spokesman for the boys, Kerr Scott asked that boys also be included in the organization. His request led to the organization of the "Christian Endeavor," and when the session made its annual report in 1913, it reported a young people's organization with fifty-six members. The young people who served as president of the Christian Endeavor until it was reorganized again during Mr.

Fleming's pastorate were: Kerr Scott, Walter Mann, Ernest Turner, Charlie Gibson, Ed and Dave McPherson, Herbert and Anice Thornton, Mildred and Mary White, Mona, Esther, and Dewey Covington, and Mattie Gibson.

The community also continued to move forward. Rural telephones began to be installed about the time Goodman arrived, and an exchange was installed in the manse. Reception was poor on rural phones in the early days, so the Goodmans not only had to make connections but were often called upon to relay messages from one phone line to another.

The Cemetery Fund

A growing community pride led to a desire to improve the church grounds, especially the cemetery. R. W. Scott, who had taken the leadership in so many projects for the betterment of the community, thought of raising an endowment fund for the upkeep of the cemetery. The matter was presented to the session on January 10, 1913, and "R. W. Scott was authorized to take steps toward the organization of an association to be known as the Hawfields Memorial Association."[30] During that spring and summer Scott canvassed the community in his horse and buggy and wrote many letters to friends of the church. His endeavors were met with a generous response.

At the November 27 meeting of the session he reported that a legacy, consisting of some property in Greensboro, had been left to the cemetery and Sunday school by the Faucette estate. The session now realized that there were many people whose ancestors were buried in the old cemetery in Hawfields who would be glad to do something to preserve and beautify the old burying ground.

On January 22, 1914, the Memorial Association was formed, and R. W. Scott, E. C. Turner, William Brown, John Baker, and J. R. White were elected trustees of the association. This organization still exists and continues to receive gifts for the upkeep of the cemetery. In recent years the cemetery has been enlarged by the purchase of two additional tracts on the south side from the E. C. Turner farm. All of the money from the sale of lots and from gifts is added to the endowment fund.

Agricultural Demonstration Work

In the changing times, Hawfields had taken the lead in Alamance County in the statewide movement for farm improvement. Walter Hines Page, in his famous address "The Forgotten Man," had pleaded for state and local taxation to support the public school system,[31] but the South was poor and no matter how much the people might have desired a new school program, taxable resources were not sufficient to support it. This had been the reason for the opposition to a tax levy in the Hawfields district in 1896 and for the action of the Alamance County commissioners on August 3, 1903: "Ordered: That the tax levy for Graded School in Hawfields district be reduced to 30c on the $100 valuation of real and personal property and 90c on each Poll."[32] Page saw that the solution to the problem lay in doing something to improve the South's economic position. North Carolina was still largely a rural state; therefore the specific task was to improve the agricultural situation. Agricultural colleges had been founded in most of the southern states since the war, and North Carolina had founded the Agricultural and Mechanical College at Raleigh in 1887. Through these and other means much valuable information had been made available to the farmer.

To bring information to the farmers had been the major emphasis in the program of the Farmers' Alliance. This organization sought to create interest by sponsoring "Farmers' Institutes" throughout the state. One of the most popular speakers at these Institutes was again Scott, who traveled extensively throughout the state year by year. His theme, and he spoke from personal experience, was always the same: "How to improve a poor farm and make it profitable."[33] The difficulty with this program lay in persuading farmers to apply the new farming methods.

It was at this point that Walter Hines Page discovered Seaman A. Knapp and brought him to North Carolina. Knapp had a new approach to the farm problem. He selected a particular farmer in a community and persuaded him to work his fields according to the best methods worked out for farm improvement and increased productivity. His theory was that a practical example of growing prosperity in a community would persuade others to follow the example. So the Agricultural Demonstration Work program, which was to revolutionize rural life in the South, came into being.

In 1911, Scott was responsible for gathering a group of ten interested farmers, representing every section of the county, to meet in Graham; this group persuaded the county commissioners to appropriate funds to match funds available from the state to begin Farm Demonstration Work in Alamance County. Three of these men, R. W. Scott, E. C. Turner, and J. P. Kerr, were elders in Hawfields Church. The funds were made available and E. C. Turner was appointed the first county agent for Alamance County.

E. C. Turner drove all over Alamance County in a horse and buggy to select farmers in various communities who were willing to experiment with new methods. These farmers were asked to choose parts of each field to plant in the old way and to cultivate beside them areas worked by new and improved methods. Farmers were taught how to terrace their fields to prevent erosion, how to reactivate fields that had gone to gullys, and how to use better methods of crop rotation. The demonstrations were always as practical in nature as possible. The next year Turner also organized clubs for the boys and girls on the farms in which each member undertook some helpful project. Three clubs were organized that first year; Margaret Scott was the leader of the one in Hawfields. These were the forerunners of the agricultural clubs that today are a part of the educational program of every rural school in the South.

The work grew in popularity, and in 1915 two agents were employed and the county divided between them. J. P. Kerr, also an elder in the Hawfields Church, was chosen as the second agent and assigned the territory north of the railroad. Turner resigned in 1917 and Kerr covered the entire county until his resignation in 1920.

These early agents traveled by horse and buggy the entire time they were in office. They left home on Monday morning and returned on Saturday, spending the entire week making farm visits and holding community meetings.[34] With only two exceptions, all of the county agents in Alamance have come from the Hawfields community. J. P. Kerr was succeeded by Kerr Scott, a recent graduate from the Agricultural and Mechanical College in Raleigh, who served as county agent from 1920 to 1931. He was succeeded by N. C. Shiver of Clemson, South Carolina, who was agent until 1936. In 1936, Jere Bason, who was also a Hawfields boy, was appointed county agent and served until his retirement in 1957.

It was largely the work of these men that revolutionized agriculture in Alamance County and made Hawfields one of the most prosperous agricultural sections of the county. One phase of the work of the early agents was the development of community fairs. The young people, especially, took a keen interest in the fairs, for they competed with each other for prizes when the fairs were held at the end of every summer. Enthusiasm spread through the whole family, and family booths at the Hawfields community fair became the accepted procedure.

It was the growth of the Hawfields community fair that led to the organization of the Mebane county fair. This fair was a nonprofit organization that grew until it became a six-county fair and ranked as one of the outstanding agricultural fairs in the state. After his resignation as county agent, E. C. Turner became the general superintendent of the Mebane fair, and at the close of each fair he began touring the county to lay plans for the next year. Hawfields was still a strictly rural community, but it had reached the peak of its prosperity and was one of the most forward-looking, aggressive farming communities in the state.

With these community activities the work of the church did not lag behind. In fact, school, community, and church activities were never thought of as separate activities. During these years, J. W. Goodman, traveling in his buggy with a top, pulled by a black horse, was a familiar sight along the country roads as he visited among his people, sharing in their activities. When his buggy and harness began to wear out, there was a question as to whether he should buy new equipment or invest about four hundred dollars more to buy an automobile. It was an age of progress and so Mr. Goodman bought a Ford sedan, the only car in the congregation at that time.[35]

It was during Goodman's pastorate that the Communion Service in use at the present time was purchased. Mrs. W. H. Bason, Mrs. Jerome Coble, and Mrs. John Foust were the leaders of the Auxiliary circle that raised the money. During Anderson Hughes's pastorate the congregation had used a porcelain service that was replaced during C. N. Morrow's pastorate by a silver goblet set similar to those found in most Presbyterian churches of that day. The money for the silver set was raised by Mrs. James Ira White, Mrs. M. G. Scott, and Mrs. Julia Patton. This set and one of the porcelain goblets are now in the safe at the church.

On October 15, 1916, J. R. White was authorized by the session to confer with Mr. Charles Ellis about the purchase of a new organ for the church. About the same time Mrs. R. W. Scott raised the money to buy a piano for the church and the Hawfields school. For a number of years this piano was used both in the church and the schoolhouse.

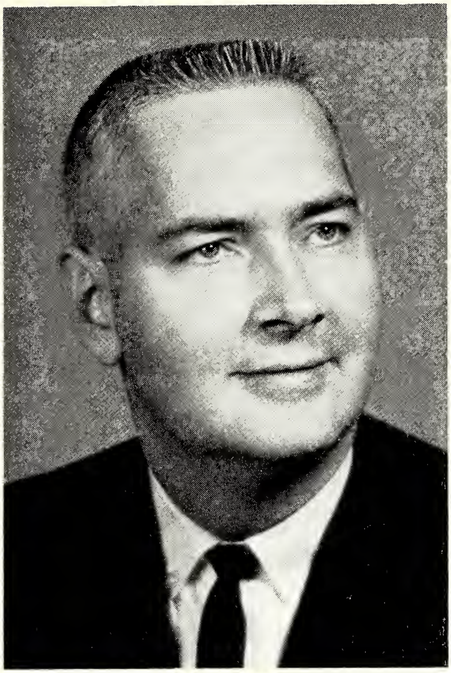
Like Dr. Mebane, J. W. Goodman had never remained very long in any one pastorate; and on March 11, 1917, he offered his resignation and the congregation reluctantly accepted it. His stay at Hawfields had been a rich pastorate, during one of the most prosperous and happy periods in the history of the church. At the congregational meeting in which his resignation was accepted, R. W. Scott, J. T. Dick, J. S. Gibson, J. M. Baker, J. P. Kerr, J. R. White, and W. H. Bason were appointed as a committee to secure a new minister for the church.

Goodman accepted a call to the Antioch Church, an old historic rural congregation in Fayetteville Presbytery, which he served until his death. Stricken with influenza on February 9, while attending the Billy Sunday meeting in Charlotte, he developed pneumonia and died on February 13. The funeral service was conducted at Thyatira, his old home church, on February 14, 1924.

The memorial adopted in his memory by his presbytery paid him the following tribute: "He was a man of genuine piety and deep consecration. It may truly be said of him that he was an example of the believer in word, conversation, in charity, in spirit, in faith, in purity. . . . He was a good organizer, a sound, scriptural preacher, and a most sympathetic and tender pastor. He was also an excellent Presbyter."[36]

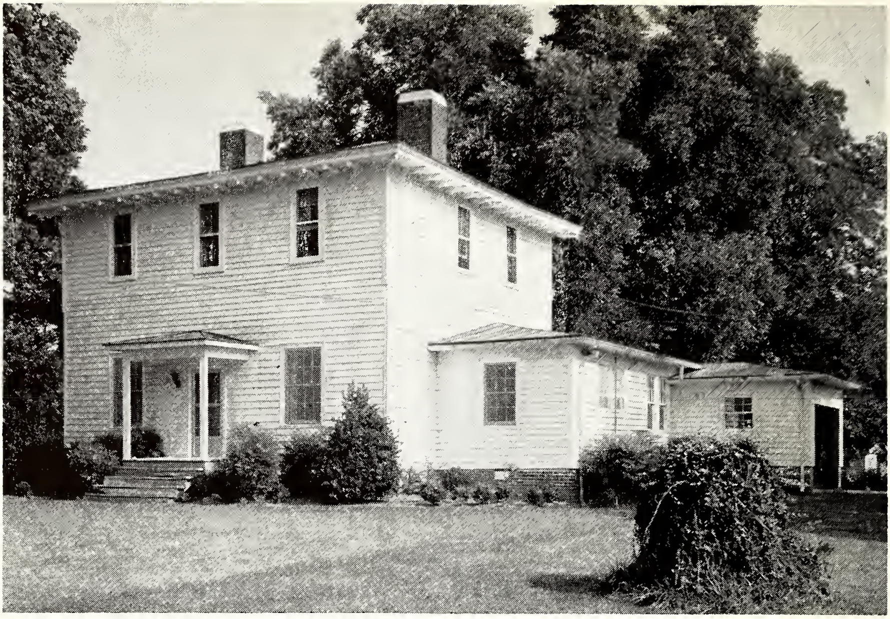
The Reverend Jonas Barclay, 1917-1920

The committee appointed to secure a successor to J. W. Goodman was fortunate in being able to make its report in a few weeks,

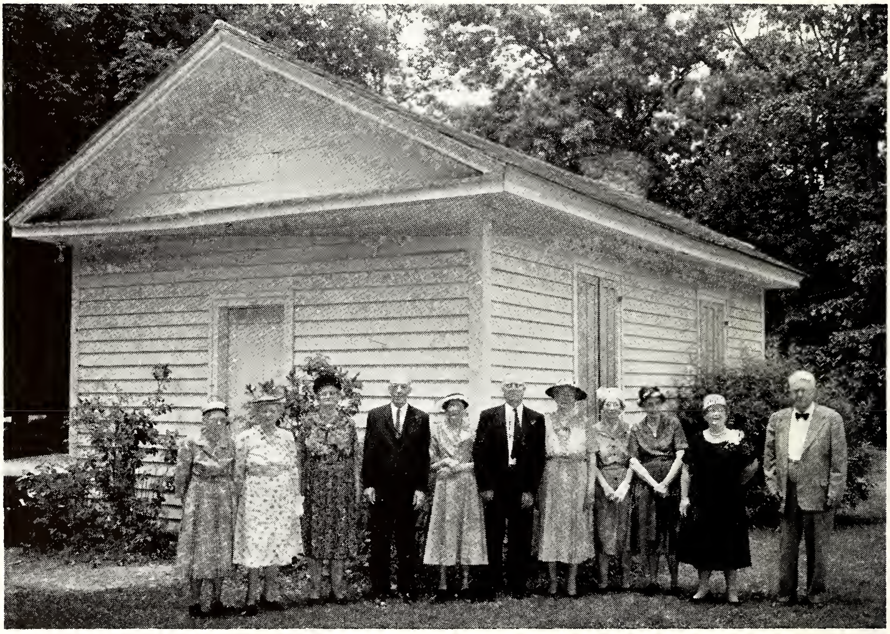


Samuel N. Thomas, Present-Day Pastor

Hawfields Presbyterian Manse, Completed October, 1956



Original Manse, Purchased in 1884



Session House

Home Coming, July, 1962: a number of those who attended school at the session house. *Left to right:* Fleta Evans McAdams, Carrie Albright, Myrtle Kirkpatrick Lynch, Dr. Herbert Turner, Mrs. James Covington, McCoy Patton, Minnie Gibson Tyson, Lula Albright, Sally Albright Cheek, Hattie Evans Idol, T. D. Dupey (teacher, 1898-1899).

and on April 22, 1917, a call was made out for the Reverend Jonas Barclay, at a salary of five hundred dollars for one half of his time and the free use of the manse. As much as the community felt the loss of Mr. Goodman, they were ready to receive their new minister with open arms. Mrs. J. P. Kerr, William Bason, E. C. Turner, James T. Dick, and J. R. White were appointed by the congregation as a reception committee for the new minister. As far as the minutes show, this was the first time such cordial welcome had ever been extended to a new minister. As a further gesture, Miss Mamie Scott, Miss Jenny White, and Mr. James Covington were appointed as a committee to plant a garden at the manse in order to have things growing when Mr. Barclay arrived. Mr. and Mrs. Barclay and their five children, Tom, Julia, Laura, Edna, and Frank, arrived at the manse in June to begin their work of three short, though happy and fruitful, years in the Hawfields group of churches.

Jonas Barclay was born in Pewee Valley, Kentucky, on January 28, 1865. He was the son of the Reverend Thomas P. and Louisa Rhorer Barclay. Before entering college the young man was engaged in business in Louisville, Kentucky. For one year he was secretary of the YMCA in Steubenville, Kentucky. On leaving there he entered Collegiate Institute in Princeton, Kentucky, and after one year of study he enrolled in Centre College and did his theological work at the old Danville Theological Seminary, from which he graduated in 1891. On October 31, 1891, he married Edna Pegram of Stanley, North Carolina. Jonas Barclay was licensed by Transylvania Presbytery and ordained by Mecklenburg Presbytery in May, 1891.

He brought to his new field a wide and varied experience, having served as pastor, evangelist, and superintendent of Home Missions in the synods of North Carolina, South Carolina, and Georgia.[37]

When Barclay arrived on the field, the churches presented him with a horse and a new buggy and harness. One half of the cost of this was to be paid by the Hawfields congregation. At the same meeting of the session the matter of providing suitable sheds for the horses of those who attended the church was taken up. At a congregational meeting called to consider this matter, it was decided to build sheds, and the motion specified that "Sheds [are] to be entirely free to all those attending divine worship and none of them to be for use of any particular family."[38] Actually, however, the sheds were never built. It seems rather strange after all these years, and on the eve of the automobile revolution, that the church should become concerned about the comfort of the horses; but it is significant because their action reflected the spirit and outlook that had by now become a part of the new Hawfields since the turn of the century.

In the spring of 1918 the Christian Endeavor Society was given permission to take over the care of the church and grounds instead of the church's employing a sexton to do this work. It was everyone's opinion that this action would not only increase the interest of the young people in their church but also help the organization financially. The Auxiliary also took another step forward and, under the leadership of Mrs. Barclay, they adopted the circle plan.

Jonas Barclay's pastorate covered the period of America's participation in World War I, but the minutes of the session make no mention of the war. A list of those who served in the armed forces is given in the Appendix. The community suffered only one casualty as a result of the war. Edwin Scott, the son of Mr. and Mrs. R. W. Scott, died in the flu epidemic that took the lives of so many of the young men of the United States.

One Hundred and Fiftieth Anniversary

In April of 1920 the session issued an invitation to Orange Presbytery to hold its one hundred and fiftieth anniversary at Hawfields on September 5, the day of the month on which the presbytery had been organized. On May 2, 1920, the session appointed R. C. White, J. S. Gibson, and W. Kerr Scott to do the painting and make the necessary repairs on the church in preparation for this meeting of presbytery. At the same meeting of the session the members voted to increase the pastor's salary to $750 a year.

On July 4, 1920, Mr. Barclay announced his resignation, but in order that he might be present at the coming meeting of presbytery, he agreed that it would not take effect until September 15. The session expressed its appreciation of Barclay's willingness to stay until after the meeting of presbytery and reluctantly agreed to call a congregational meeting to act on the resignation.

September 5 fell on a Sunday in 1920, and the day was given over to the anniversary celebration. There was a large attendance of friends and visitors who filled the church to overflowing. The presbyteries that had been formed out of the original Orange Presbytery all sent official representatives to bring greetings from the daughter presbyteries. Two of the former pastors, the Reverend G. A. Wilson and the Reverend J. W. Goodman, were present and each took part in the service. The morning address at eleven o'clock was made by the Reverend D. I. Craig, who preached a historical sermon from the text, "Out of Zion, the perfection of beauty, God hath shined" (Psalm 50:2). Dr. Craig had many close family ties in Hawfields and was an authority on Presbyterian history in North Carolina.

After lunch, which was served on the grounds, the afternoon address was made by the Reverend H. G. Hill of Fayetteville Presbytery, on "A Progressive Presbytery." Dr. Hill was also an authority on North Carolina Presbyterianism. Following Dr. Hill's address, the official representatives brought greetings from the other presbyteries of the synod. Dr. Craig's address had made such a deep impression on the presbytery that at the close of the day it was ordered that it be printed in pamphlet form. (If the order was carried out, no copy can be found among the records today).[39] It had been an inspiring day for the Hawfields congregation.

Jonas Barclay moved to Eastman, Georgia, after the meeting of presbytery and remained there until 1921. He then returned to North Carolina and accepted the pastorate at Pittsboro, where he served until he retired in 1941.

After retiring from the active ministry, he moved to Charlotte, where he spent years perhaps less formal and organized but as busy and productive as ever. During this period he supplied one or more Sundays in eighty-six churches in the Charlotte area. Only a serious illness in 1954 made it necessary for him to give up preaching. Mr. Barclay died on January 15, 1960, and the funeral service was conducted the next afternoon in the St. Paul's Presbyterian Church in Charlotte by the minister of the church, the Reverend

William M. Boyce, Jr., and by Dr. W. M. Walsh. His body was laid to rest in the cemetery at Stanley, North Carolina.[40]

The Reverend M. E. Hansel, 1921-1925

Jonas Barclay moved to his new field on September 15, and at the meeting of the session on October 24, 1920, elders R. W. Scott, E. C. Turner, and J. R. White were appointed to take steps to secure a new minister. The next meeting of the session, which is undated, recorded that the congregation had called M. E. Hansel of Dublin, Virginia, at a salary of nine hundred dollars to be paid in monthly installments of seventy-five dollars. He was also to have the use of the manse and farm.[41] This was, of course, Hawfields' half of the total salary that Mr. Hansel was to receive. He accepted the call and was present at the March 22, 1921 meeting of the session in which it was decided to have his installation in connection with the Home Coming service on the first Sunday in June.

Matthew Ernest Hansel was born in Highland County, Virginia, on June 9, 1873. Highland is one of the rich cattle grazing counties in Virginia, and his early training on the farm equipped him for the life of a rural minister. He was a graduate of Washington and Lee University and Union Theological Seminary in Virginia. He was ordained as an evangelist by Lexington Presbytery of the Synod of Virginia in September, 1901, and one year later he married Elizabeth Jane Jones, also of Highland County, Virginia.

Before coming to Hawfields, M. E. Hansel held three pastorates in West Virginia and two in Virginia.[42] He moved to Hawfields in May, 1921, and Mrs. Hansel and their eight children, Margaret, Cary, Elizabeth, Ernest, Harrison, Virginia (Gene), Holmes, and Elva came later in the spring after their school had closed.

The four and a half years which Mr. Hansel spent at Hawfields were marked by a shifting of emphasis in community activities from the Hawfields school to the church itself. The nearness of the school building to the church and the fact that practically all of the pupils and patrons were members of the Hawfields community had made the school building the natural center for community activities. But the rapid progress that North Carolina was making in public school development and the growing emphasis on consolidated schools made it inevitable that the Hawfields school would be merged into one of the new consolidated schools. The site selected for this new school was close to that of the old Alexander Wilson classical school of pre-war days. It was named The Alexander Wilson High School in memory of the service that he had once rendered to the community. It began as a consolidated high school for the Eureka, Bethany, Swepsonville, Woodlawn, and Hawfields school districts. Later its facilities were enlarged, and all of the lower grades of the Hawfields school were moved to the Alexander Wilson school. The new building, containing an auditorium and nine class rooms, was erected in 1922 and was opened for use in the spring semester of 1923. Now, after thirty-six years of service to the young people of the community, plans are in the making for a still further consolidation at a new site. During these years the staff of teachers has grown from nine in 1923 to forty-six in 1959, and a number of new class rooms have been added.[43] With the consolidation in 1923 the school, although it was still on the edge of the Hawfields community, ceased to be a purely community school. The community spirit that had been built up around the old Hawfields school shifted then to the church.

The church, too, was moving in its program to meet the demands of a new day. The first mention of an every-member canvass was made in the session minutes of March 17, 1922, and members were asked to make their pledges in the proportion of two dollars to be spent for current expenses and one dollar to be spent for benevolent purposes. The same meeting reported that the Sunday school had been reorganized and a cradle roll and home department added. Mrs. Hansel was largely responsible for organizing these departments, and two years later the Sunday school enrollment had grown from 150 to 256 members. The Christian Endeavor also reported thirty-five members that year. The only phase of the church's work that was slow in growing was the Women's Auxiliary. In 1924 the Auxiliary reported only twenty-four members. The greatest problem here was one of transportation to the meetings.

The Memorial Tablets

The most unusual series of events connected with Mr. Hansel's pastorate concerned the contributions that the White family of

Mebane made to the church. When the session met on September 14, 1921, J. R. White read a letter from W. E. White of Mebane, dated August 9, 1921, in which the White family, in memory of their father, Stephen A. White, offered to erect suitable recognition tablets for the ministers who had organized Orange Presbytery in the original Hawfields Church and to the ministers who had served the church through the years. They also proposed to erect a suitable monument to the faithful slaves buried in the part of the cemetery set aside for them and to give the cemetery fund two hundred dollars for the upkeep of the family plot. The offer also included a trust fund of two thousand dollars, in memory of their mother, to be known as the "Mary Jane White Fund." One half of the interest from this fund was to go to the pastor's salary and the other half to the Home Mission work of Orange Presbytery.[44]

These bronze tablets were prepared and put in place on the wall behind the pulpit and dedicated at the Home Coming service on June 4, 1922, where a very large crowd was in attendance. The sermon at the morning service was preached by the Reverend Herbert S. Turner, a son of the church, who also assisted in the communion service which followed. After dinner on the grounds, a custom which had become a part of these Home Coming services, the church was packed for the service of dedication of the tablets. The address of presentation was made by J. S. White, one of the sons of Stephen A. White. The founders' tablet was unveiled by Stephen Alexander White, the fifth, a grandson of Stephen A. White, and the tablet in memory of the former ministers was unveiled by Mary Watkins Baird, a granddaughter of the former pastor B. W. Mebane. This part of the service was followed by an address on "Our Debt to the Ministry," by the Reverend D. I. Craig, a lifelong friend of the Hawfields Church.

At three o'clock the large congregation moved to the cemetery across the road for the unveiling of the tablet to the memory of the faithful slaves. The service in the cemetery began with the singing of a number of songs by a Negro choir composed partly of children and grandchildren of slaves buried in the cemetery. R. W. Scott then read a paper, "Slavery in Hawfields," which had been written by Stephen A. White in 1887. Unfortunately, that paper has now been lost. The tablet to the memory of the slaves was unveiled by

James Scott Albright, a grandson of John White, who for many years was the faithful sexton of the church. The address was made by the Reverend Byrd R. Smith, pastor of St. James Negro Church in Greensboro. His topic was "Our Future," and he urged upon everyone present the necessity for both races to co-operate in an effort to make North Carolina, already a great state, a greater commonwealth. The inscriptions on the three tablets read:

TABLET TO FOUNDERS

Erected to the Glory of God and in memory of Rev. Henry Patillo, First Pastor of Hawfields Church, and his associates, who organized the Presbytery of Orange, September 5, 1770, in this Church.

Rev. Henry Patillo, Moderator
Rev. David Caldwell, Stated Clerk
Rev. Hugh McAden
Rev. Joseph Alexander
Rev. James Criswell
Rev. Hezekiah Balch
Rev. Hezekiah James Balch

"The righteous shall be in everlasting remembrance."
Psalm CXII, 6.

TABLET TO HAWFIELDS PASTORS

Erected to the Glory of God and in honor of the Pastors who have served Hawfields Presbyterian Church.

Unknown Missionaries	1755-1765
Henry Patillo	1765-1774
John DeBow	1777-1784
Jacob Lake	1784-1792
William Hodges	1793-1800
William D. Paisley	1801-1818
Ezekiel B. Currie	1819-1842
Anderson G. Hughes	1843-1873
Calvin N. Morrow	1874-1882
Samuel H. Chester	1884-1889
Goodridge A. Wilson	1890-1891

R. W. Culbertson	1892-1906
Benjamin W. Mebane	1906-1911
James W. Goodman	1912-1917
Jonas Barclay	1917-1920
M. Ernest Hansel	1921-

"Let the Elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine."

I Timothy, V, 17.

TABLET TO SLAVES

In Memory of
The Faithful slaves
Many of whom were members of
Hawfields Presbyterian Church
and are buried in this cemetery

"Be thou faithful unto death and I
will give thee a crown of life." Rev. 2:10

This tablet is presented by the family of Stephen Alexander White and dedicated by the Hawfields Presbyterian Church.

1908-1922

An account of the day's program appeared in the *Greensboro Daily News* the next morning with the headline "Hawfields Remembers its workers of more than a Century Ago." This article spoke of the cemetery "as probably one of the most interesting in the State," and mentioned a number of the famous people who were buried there and discussed some of their achievements. It concluded by observing that the graves of the slaves received the same care and attention as the resting place of their masters and ended with the statement that the motto on this monument had "been the guiding spirit of the community for all, those of high and of low estates."[45]

When the session met on September 30, 1923, it was reported that the White family had offered ten thousand dollars to be used for the erection of a young people's building on condition that the church would raise an additional twenty-five hundred dollars to redecorate the church auditorium and make needed repairs. This offer was unanimously accepted and R. W. Scott was appointed to raise the additional sum in the community. He set out with his horse and buggy, as he had done once before on behalf of the cemetery fund. When the session met on November 19, less than three weeks later, he reported that "he had had a hearty response and had raised by subscription $2500 dollars," thus assuring the generous offer made by the White family.

The renewed interest in the church and its past which had been created by what the White family had done led to a feeling on the part of the officers that something should be done to preserve and mark the site of the original church, where Orange Presbytery had been organized. The matter was taken up with the presbytery, and at a meeting held in Graham on October 11, 1923, a committee "consisting of Mr. Robert W. Scott Chairman and Rev. M. E. Hansel, pastor of Hawfields congregation, Mr. Sheppard Strudwick of Hillsboro, Mr. Wm. E. White of Mebane, and Mr. J. Harvey White of Graham, and Mr. E. P. Wharton of Greensboro and Dr. D. I. Craig of Reidsville was appointed to secure the parcel of ground desired, to solicit the necessary funds required, and to carry out the wishes of the congregation and the Presbytery of Orange."[46] Oscar Wilson, who owned the farm on which the old site and cemetery were located, agreed to sell the site for fifty dollars, and on January 18, 1942, H. A. Scott drove Mr. and Mrs. Wilson to Hillsboro in his Model T Ford to sign the deed.[47]

The interest which the White family was taking in the church inspired others to make some recognition of their debt to the Hawfields Church. The session minutes of February 1, 1925, record that Dr. Walter E. Walker of Burlington presented to the church a pulpit Bible in memory of his aunts, Misses Kate and Elizabeth Bason.[48] Dr. Walker's mother, Miss Ida Bason, was the first organist, and her sisters Misses Kate and Lizzie had been lifelong members of Hawfields Church. That pulpit Bible mentioned in the minutes is the one now in use in the church services.

In recognition of the growing interest in the Hawfields Church, Orange Presbytery elected Hansel as a commissioner to the General Assembly in the spring of 1925. In the midst of these movements, the minister received a call to the Second Presbyterian Church in Concord, North Carolina; and at a congregational meeting held on July 19, 1925, he offered his resignation, which would take effect on August 30.

After leaving Hawfields, Mr. Hansel served the Concord church from 1925 to 1930 and the Old Fort group of churches from 1930 to 1935; he was Home Missionary for Concord Presbytery at the Clinchfield group of churches from 1935 to 1940. After retiring in 1940, he spent two years in Marion, North Carolina, and in 1942 he moved to Washington, D.C. He died on October 3, 1944, as the result of an automobile accident.[49]

The Sunday School Building

In spite of the interruption caused by the resignation of Hansel, plans for the new building went ahead. Mr. Harry Barton of Greensboro was selected as the architect, and the present addition to the rear of the auditorium was completed at a cost of $6,635, and the cost of renovating the auditorium was $1,800.[50] In the auditorium the walls were refinished, the woodwork painted, the floors sanded, and the pews were reworked to make them more comfortable. The footstools and cuspidors that had been there ever since the church was built were removed. The windows were weatherstripped, and the famous rattling of the windows on stormy, windy days in winter was now corrected. On the outside of the building the bricks were repenciled, the shutters repaired and painted, and the outside entrance to the gallery, which had been cut as an entrance for the slaves when the church was built, was closed. The church and manse were wired for electricity, and a private electric plant was installed.

After Mr. Hansel's resignation, the session secured the Reverend J. S. Garner, then pastor of the Mebane Church to preach at Hawfields two Sunday afternoons a month, and he stayed with them until the new pastor came. On February 14, 1926, the session appointed E. C. Turner chairman of a committee to secure a new pastor, but no mention is made of the other members of the committee. At the meeting of the session of April 4, Hawfields decided to invite presbytery to hold its fall meeting there to dedicate the new building. On June 20, 1926, the congregation made out a call for the Reverend N. N. Fleming, Jr., but on July 4, E. C. Turner reported that he had received a letter from Mr. Fleming declining the call. It is strange that the minutes of the session make no further mention of Fleming until the November meeting of the session when his name occurs as moderator of the meeting. The committee, though, must have been convinced that Fleming was the man for the new era the church was entering upon and refused to take no for an answer. The result was that he finally reconsidered the call and was received into the presbytery when it met to dedicate the Sunday school building.

In the meantime plans went ahead for the meeting of presbytery and for the dedication of the Sunday school building. An added feature of this meeting of presbytery was to be the presentation of two historical markers. When the session met on October 3, "committees were appointed to arrange for the comfort of Presbytery." R. W. Scott was appointed to present the presbytery a gavel made from wood taken from the site of the original church building, and C. P. Coble was asked to present a similar one to the synod. W. Kerr Scott was appointed to receive the Sunday school building to be presented by the White family, and at that meeting the session passed a resolution of thanks to Mr. Garner for his help during the period the church had been without a pastor.

The Dedicatory Service

October 28, 1926, was another outstanding day in the history of Hawfields Church. On that day Orange Presbytery joined with the congregation and the many visitors and friends for the dedication of the Sunday school addition to the church. Mr. Garner, who had been such a help during the past year was asked to preside, and after the devotional service he introduced E. S. (Ned) Parker, an outstanding lawyer from Greensboro, who had been chosen by the White family to present the building as a memorial to Stephen Alexander White, who had served the Hawfields Church as an elder for twenty-four years. Mr. Parker made a moving address in which he paid tribute to the Christian character and service of Stephen White. He concluded by saying that the building was dedicated "to be perpetually used for training youth to walk the path laid out and traveled by Stephen A. White—the path that leads to the building and completion of the greatest temple that can be erected on earth, Christian Character."[51]

Parker's address was followed by W. Kerr Scott's message of acceptance. He began by saying, "Nothing is more touching than to receive a gift from a friend or neighbor, especially when this gift comes unexpectedly." In the closing paragraphs of his message he struck the keynote of what had come to be the outlook and vision for the future of the Hawfields Church and community when he said that the congregation was already looking forward to the time when it would support its own pastor and that the building had "aroused community spirit and given new vision." He spoke of the Whites as "our friends, our neighbors and our kinsmen" and expressed "the gratitude of our community for a gift that will bless us through the ages."[52]

After this, the Reverend S. M. Rankin, the moderator of the presbytery, introduced Dr. W. T. Whitsett, who made a splendid historical address. Then R. A. McQueen brought greetings from the synod and from Fayetteville Presbytery, W. F. Carter brought greetings from Winston-Salem Presbytery, and the former pastor R. W. Culbertson brought greetings from Mecklenburg Presbytery.

In the afternoon the presbytery assembled in the cemetery, where Banks H. Mebane presented a monument to the presbytery on behalf of Mrs. Lily Morehead Mebane and her late husband, B. Frank Mebane, marking the site of the second church building in the southeast corner of the present cemetery. This monument is a tall granite shaft on which two inscribed bronze tablets are mounted. On the north side:

Erected to commemorate
the organization of
Hawfields Presbyterian Church
in 1755
And the organization of
Orange Presbytery, Sept. 5, 1770
and dedicated to the memory of
Rev. Henry Patillo
First pastor of Hawfields Church
1765-1774

and his associates
who organized
The Presbytery of Orange

Rev. Henry Patillo, Moderator
Rev. David Caldwell, Stated Clerk
Rev. Hugh McAden
Rev. James Criswell
Rev. Hezekiah Balch
Rev. Hezekiah James Balch

The original Hawfields Church, a log building
where Orange Presbytery was organized,
was located two miles south of Mebane
and four miles north east from here.

This monument received and dedicated
at a meeting of Orange Presbytery
at Hawfields Church, Oct. 28, 1926.
"The Memory of the righteous is Blessed."
Prov. 10:7

The bronze tablet on the south side of the monument bears the following inscription:

Presented by
B. Frank Mebane
to
Orange Presbytery
and
Hawfields Church
In loving memory of his father
Doctor
Benjamin Franklin Mebane
a ruling elder of this church
A patriot and a Master of Materia Medica
a beloved and Honored citizen.

At this same meeting a marker bearing the following inscription was placed at the site of the original church which had been recently purchased by Hawfields Church.

Original Site
of
Hawfields Church
and
Cemetery
1755-1926

Before presbytery adjourned the members voted for the Stated Clerk to "write a note of thanks to Mrs. Lily Morehead Mebane, expressing our appreciation of the gift of the monument presented by her today." It had been a full day for the Hawfields congregation which once more had been made aware of its great heritage and had received new inspiration for the future.

CHAPTER XI

A COMMUNITY CENTER
1926-1948

The Reverend N. N. Fleming, Jr., 1926-1948

Before the October 28, 1926, meeting of presbytery adjourned, it acted on the calls from Hawfields and Bethlehem for the pastoral services of Neely Fleming and arranged for his installation. The calls from Hawfields, at a salary of $1,000, and Bethlehem, at a salary of $425, were approved and placed in Fleming's hands. The presbytery also recommended that he be permitted to supply the Saxapahaw Church, his salary to be supplemented by presbytery's Home Mission Committee. The schedule for his preaching services was to be three morning services for Hawfields each month. Bethlehem was to have one morning and one afternoon service and Saxapahaw a morning and evening service on the fifth Sunday and one afternoon and one night service each month—later this was changed to two night services each month.

The committee to install Fleming had the Reverend J. S. Garner presiding and propounding the constitutional questions and charging the congregation; the Reverend J. M. Millard preaching the sermon; and Elder J. S. White charging the pastor. The time set for the service was 3:00 P.M. at Hawfields and 7:30 P.M. at Bethlehem on the fourth Sunday in November.[1]

Mr. and Mrs. Fleming moved to the manse on November 4, 1926, with their four small children, Mary Rosa, Nathan Neely III, Jessamine, and Russell. Two children were born to the Flemings after they moved to Hawfields, Lucy Loman on December 18, 1932, the first child to be born in the manse, and Willis Krider on December 23, 1936, who died on February 1, 1940.

Nathan Neely Fleming, Jr., was born on October 7, 1889, the oldest son of Nathan Neely Fleming and Mary Rosa Wetmore Fleming, near Mount Vernon in Rowan County, North Carolina. He graduated from Davidson College in 1912, standing second in his class (with an average of 97+). For the next two years he was principal of the Mount Ulla High School. He then entered Union Theological Seminary in Richmond and graduated in the spring of 1917. He was licensed by Concord Presbytery and ordained by Albemarle Presbytery in June, 1917. On August 29, 1918, he married Jessamine Booth of Birmingham, Alabama, a graduate of the Assembly's Training School.

Before coming to Hawfields, N. N. Fleming was assistant pastor of the Tarboro Presbyterian Church with the additional responsibility of the large Home Mission work around Tarboro. He was installed pastor of Pinetops and Falkland and acted as Stated Supply at Enfield, Nahalah, and Scotland Neck. He served as pastor of the Winter Park and Delgado Churches at Wilmington from 1921 to 1924 and pastor at Farmville from 1924 to 1926.[2]

It was a tribute to the leadership of Neely Fleming that in spite of the depression years the church took steps towards calling him as their full-time pastor. On March 4, 1928, the congregation voted "to increase the Pastor's salary from $1000 to $1200 a year and become self-supporting." On April 15, 1930, Efland was added to the field to the extent that Fleming was given permission by presbytery to supply there one Sunday afternoon each month. On April 5, 1931, the congregation voted to call Fleming for all of his time, leaving him the privilege of preaching at Efland one Sunday afternoon each month; and J. S. Gibson, W. Kerr Scott, and E. C. Turner were appointed as a special committee to carry this matter to presbytery at its next meeting.[3] At the meeting of the session one month later, May 12, E. C. Turner reported that "Presbytery had granted the request to call Mr. Fleming for all his time." The rapid growth of every phase of the church's life that followed reflected the wisdom of this move.

One of the secrets of Fleming's leadership was his relation to the officers of the church. Soon after he came to the field he inaugurated what has come to be known as the "Church Officers' Meetings." These were monthly business meetings of the elders and deacons which met in each of the homes of the officers in ro-

Present-Day Hawfields Presbyterian Church

Present Church and Educational Building

Presentation of Portrait of R. W. Scott
December, 1952. *Left to right:* Senator Ralph H. Scott, Mrs. R. W. Scott, Governor W. Kerr Scott, Chancellor J. W. Harrelson.

Group of Hawfields Parishioners
January, 1953. *Left to right:* Brodie Covington, Dewey Covington, Hal Farrell, Colon Farrell, Dover Isley, Chester Farrell, George Bason, J. W. Farrell, Melvin Hearn, Mrs. W. Kerr Scott.

tation. After the evening meal together, the pastor shared with these men his hopes and plans for the church, and in this way he created a group of men who not only knew his program but who came to share his vision and enthusiasm. The church's program in this way became not only his but that of the officers and leaders of the church as well.

Young People's Work

Fleming's greatest contribution, during the years he was at Hawfields, was his work with the young people. In this he and Mrs. Fleming, in spite of her household duties and responsibilities with their own children, worked together as a team. The first summer after the Flemings arrived, the first Daily Vacation Bible School was held from August 1 through August 12, 1927, with a total enrollment of sixty-five children. Miss Creola Hall, who had just graduated from the Training School, and Miss Ruth Abbott of Greensboro were secured to help with the program. Miss Ida Thompson, Miss Nellie Turner, Mrs. C. D. Covington, and Mr. and Mrs. Fleming together with the two salaried helpers made up the teaching staff. Ralph Turner and Hughes Scott assisted in the hand-work for the boys.[4] After this first school the Bible school was carried on without assistance from the outside. Fleming and others used their cars to help bring the children who lived too far away to walk to the church. Later, the church owned a bus that was used to bring the children to these yearly Bible schools. From 1938 through 1949, Miss Nellie Turner acted as superintendent and planned the work for these schools.

One of the unique features of the Sunday morning services during Fleming's ministry was his sermon to the children. Near the beginning of the service all of the children were asked to come forward to sit on the front pews. The pastor then came down out of the pulpit and, with Mrs. Fleming at the piano, led the group in a song service, using the choruses that they had learned in the Bible school. The singing was followed by a short message to the children which was often illustrated on a blackboard or by some other means. It was all done very effectively in about ten minutes. Children came to love him because he was their minister also. Often it was the children's sermon rather than the morning sermon to the congregation that families discussed around the dinner table on that day.

That first year the Flemings were in Hawfields, they reorganized the Christian Endeavor and adopted the Presbyterian church's official program, with its Kingdom Highway divisions of worship, service, instruction, and recreation. Here again it was Neely Fleming's identification with the young people that made the program so effective in the life of the church. Once a month all of the officers of the Young People's organization, and their adult adviser, met at the manse for an evening of fellowship and careful planning of the Sunday night programs for the following month. Many who are now leaders in the church received their training in those early youth meetings.

Each year boys and girls of potential leadership ability were carefully selected and sent to the presbytery and synod young people's conference. Fleming's ability to work with young people, as well as his thorough knowledge of the Church's program, was recognized throughout the synod; and he served not only on presbytery and synod committees but regularly acted as one of the counselors and teachers at these summer conferences. A number of those who were trained under his leadership at Hawfields later served as counselors and officers in the presbytery and synod conferences. This success led to the organization of a young people's conference for the church itself, in which the pastor took the whole group of his young people on a camping trip for several days for a conference patterned after the larger conferences of synod and presbytery. The minister was one of the leaders in the development of Camp New Hope, the summer camp site for the young people of Orange Presbytery; and as a memorial to his efforts the assembly building there is named Fleming Lodge.

Mrs. Fleming's contribution to the young people's work was with the choir. She organized a junior choir that sang for the Sunday morning service for the first time on December 22, 1941, and usually sang after that on the first Sunday morning of each month. Mrs. Fleming's work with the choir, with the children and young people as well as with the older group, was her most significant contribution to the life of the church.

The community, too, was making progress. In 1928 electricity came to the community for the first time when Duke Power Company agreed to run a power line from Mebane as far as the Scott farm for thirteen hundred dollars. The line was subscribed to by thirteen families (including the church and manse) who lived along and near the highway. The current was turned on on April 3 and 4, 1928, and today every home in the community has the use of electricity.[5] With adequate lighting, the manse became the center and meeting place for many of the activities of the young people of the community. Consequently, on February 16, 1932, the session approved a plan to enlarge the living room at the manse by removing the partition between the hall and living room.

A tireless pastor, Fleming made himself at home in the families of the community and was deeply interested in all of the activities of his members. The memorial adopted by the Synod of North Carolina at the time of his death spoke of him as "a loyal and devoted pastor" and stated that "none lived too far away to receive his personal sympathetic oversight and ministry." It praised his active leadership in the Young People's work in Orange Presbytery and in the synod and commented that in council meetings, rallies, conferences, and camps "he was a wise teacher, a sympathetic counselor, a trusted friend and a faithful guide."[6]

By offering an adequate program for the large and growing number of young people in the community as well as for the older groups, the busy pastor made his church the center of community activities at a time when the tendency was to shift these activities to the public school. The church also assumed the role of leadership in the wider activities of the community, including the social and recreational activities of the Alexander Wilson School, and continued to hold that place of leadership until the school was finally merged into a larger consolidation.

The function of the church as Fleming saw it was to give leadership to the total life of the community. When a teacher shortage developed in the Alexander Wilson School, he found time to fill in for a time. He took a keen interest in the local Parent-Teachers Association and at one time served as president of that organization. The members of his congregation were largely farmers, so he took an active part in the local Grange organization and served a term as Master of the local Grange. From 1930 until his death in 1948 he was Chaplain of the State Grange. This remarkable man had the rare ability to become a part of the community life in such a way that it became the church's leadership, not his personal leadership, which stood out. In 1948 he was made chairman of the Christian Rural Overseas Relief program for North Carolina under the North Carolina Council of Churches.

Gifts and Improvements

A number of significant improvements were made to the church during Fleming's pastorate. One of the landmarks at Hawfields is the old session house that was built along with the church in 1852. At various times it had been used as a schoolhouse, and many of the Hawfields boys and girls had received practically all of their education at these schools. Nothing had been done to it for years, and it was badly in need of repair. In 1935 Samuel T. Johnston and John Henry Gibson, who had been Hawfields boys, completely renovated and painted the building.

When the church had been first wired for electricity, the beautiful chandelier, with its kerosene lamps, which hung from the ceiling in the center of the church, was discarded; and the church was lighted by light bulbs suspended by a cord from the ceiling. In November, 1940, Miss Agnes White and her sister Dorothy (Mrs. Irvin Crawford) had the old chandelier and bracket lamps that hung along the gallery on either side, restored to their original appearance and wired for electricity. This splended gift brought back to the church some of the charm and beauty of its early days. It was a gift in memory of their father and mother and of the service they had rendered to the church. James R. White had served as a deacon for thirteen years, as an elder for twenty-nine years, and as clerk of the session for ten years; Mrs. White had served as organist for many years.

On July 8, 1941, Ralph Henderson Scott and his wife, Hazelene Tate Scott, presented the Hammond electric organ to the church in memory of Mr. Scott's father and mother, Robert W. and Elizabeth Hughes Scott. Later a piano that matches the organ and chimes were added. To complete the arrangement of the interior which the organ entailed, Mr. Linwood Albright designed the arrangement for the choir, which was built by his father, Mr. William Herbert Albright.

In the early years as the reader will recall, the music was led by the precentor who "lined the hymns," so musical instruments were slow in being introduced into Presbyterian churches—and even then they often met much opposition. The first musical instrument in the Hawfields Church was a small reed organ that was a gift from Dr. William (Billy) Bason about 1874, during Calvin Morrow's pastorate; and Dr. Bason's daughters, Miss Ida and later Miss Rosa Bason, were the first organists. It was placed in the gallery, which was unsatisfactory because it was too far away from the congregation. Later the organ was moved to the main floor and placed on the east side of the center block of pews. One half of the pew next to the front row was taken out to make room for the organ, and it remained there until the piano was introduced.

In Hawfields, as in many other congregations, there was a group who were bitterly opposed to introducing an organ into the church. This opposition on the part of early Presbyterians to musical instruments grew out of a belief that these instruments were a sign of worldliness, and they felt that their introduction into the church purported the same mischief as the bringing in of other worldly practices would.

There is no complete list of the organists at Hawfields, but in addition to the Misses Bason, Mrs. J. R. White, Miss Berta, and Miss Sally Albright all served as organists. When Mrs. R. W. Scott raised the money for the piano for the church and school in 1927, two of the young girls, Dorothy White and Grace Goodman, played for the morning service. After the Hawfields School became a part of the consolidated school at Alexander Wilson a new piano was purchased for the church.

On Sunday morning, October 5, 1939, after Neely Fleming had finished his morning sermon, W. Kerr Scott rose from his pew and, addressing the pastor, said, "Mr. Fleming, I have the happy privilege of giving a token to you this morning of the love and appreciation your congregation has for you. In this envelope you will find the title to a new 1940 Plymouth automobile." He spoke of the way their pastor constantly used his automobile to carry elders to presbytery, women to the Presbyterial, young people to conferences, the sick to the hospital, and children to the Bible school and concluded, "We want to say to you that we appreciate all you do for our community, and this morning we want to say so to you with a new automobile."[7]

On March 31, 1940, the Rotary Plan for the Board of Deacons was adopted; and J. W. Baker, who had been made a deacon in 1897, and James C. Covington, who had been made a deacon in 1907, were made life deacons.[8]

Throughout its long history Hawfields had always been sensitive to her responsibility to the outlying sections of the community, and from time to time had started outpost Sunday schools and preaching points. In November, 1941, a committee from the officers together with a committee from the Auxiliary started an outpost Sunday school at the home of Mrs. Shanks Rigan on the Cad Albright farm. This committee was composed of George Bason, J. J. Fenton, Jr., W. H. Albright, and C. A. Albright joined by Miss Hazel Farrell, Mrs. J. W. Farrell, Mrs. Ralph H. Scott, and Mrs. Dave McPherson from the Auxiliary. The school opened with more than thirty children in attendance.[9]

In April, 1941, the congregation voted to assume partial support of Mr. and Mrs. Charles Shafe, missionaries to Africa. Helping to support specific missionaries has become a permanent policy of the church, and since then it has shared in the support of the Reverend R. C. Morrow, the Reverend C. R. Stegall, and the Reverend Donald E. Williams.

On September 26, 1941, the session appointed W. Kerr Scott, George S. Bason, and J. J. Fenton, Jr., to a committee on "Soldiers' Service." A month later this committee reported that the church had sent packages to the soldiers in service. On January 13, 1942, the session voted to allow the men's Bible classroom to be used for registration for the selective draft. On August 14, 1945, the session made a note that it was meeting on the night the Japanese accepted the peace offer and recorded that, " a special prayer service is to be held tomorrow night at the Church and all people, white and colored are invited to attend this service."

Home Comings

With the coming of automobiles and good roads, "Home Coming" came to be one of the significant events in the life of Hawfields. It is held in the spring of the year while the country is still fresh and green, and there are morning and afternoon services and dinner on the grounds. Through the years these services have grown in popularity and each year bring back to the community many who have moved to other parts of the country. Two of these events during Fleming's pastorate deserve special mention.

At the Home Coming service on May 18, 1941, the afternoon service featured a historical program during which C. C. Crittenden, of the state historical commission, presented the marker that stands on the highway in front of the church. It has the following inscription:

> Hawfields Presbyterian Church
> founded about 1755, three miles N.E.
> Henry Patillo, the first pastor.
> Present building erected 1852.[10]

At this same service, Mr. and Mrs. J. W. Covington presented the church with an addition to the Communion Service.

The Home Coming service on May 16, 1943, featured the dedication of the service plaques given by Mr. Ralph H. Scott which now hang in the vestibule of the church and which contain the names of those who served in World War I and World War II. At the afternoon service these plaques were presented by the pastor, and the response was made by the Reverend Arthur Vann Gibson, one of the sons of Hawfields Church. The message of the afternoon was given by Governor J. Melville Broughton, who spoke on "The Responsibility of the Church in Time of War."[11] Governor Broughton was an orator of the old school and was especially gifted in making addresses for such occasions as this one.

Hawfields was blessed in that the community suffered only three casualties as a result of the two World Wars. Edwin Scott, the son of Mr. and Mrs. R. W. Scott, died in camp during World War I; Styles Baker, the son of John Mebane Baker, a deacon in Hawfields Church, was killed in a plane collision in England during World War II. Although he lived in the Hawfields community, Styles was a member of the Trollingwood Episcopal Church. Dewey Covington, Jr., was killed with the entire crew of the Coronado seaplane when it crashed into a mountain off the coast of California on October 17, 1944. The communion table now in use is a gift to the church in memory of Dewey by his aunts and uncles, the Fentons and Covingtons.[12]

Meetings of Orange Presbytery

There were two meetings of Orange Presbytery at Hawfields during Fleming's pastorate, the first in 1936 and again on September 5, 1945. On this last date presbytery met at Hawfields to celebrate the one hundred and seventy-fifth anniversary of its organization. It was fitting that the presbytery elected N. N. Fleming moderator, since the pastor of Hawfields had been elected moderator when Orange Presbytery was organized in Hawfields Church in 1770. At the morning service, Mrs. W. Kerr Scott presented "The Historical Sketch of Hawfields Presbyterian Church." Later it was printed in pamphlet form and included the programs of a number of significant meetings that had been held in the church.

The morning sermon was preached by Mr. Fleming from the text, "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts" (Zechariah 4:6). He began his sermon by quoting from the early minutes that recorded the actions that led to the organization of Orange Presbytery, and he traced its growth from small beginnings until the present. He pointed out that Orange Presbytery "is outranked in age only by Philadelphia, New Castle, New York and New Brunswick in the Northern Assembly and is the oldest of the existing 87 Presbyteries in the Southern Assembly." The sermon closed with an appeal for a deepening of the spiritual life of the presbytery and for a new effort to go forward.[13] In this sermon he struck the note that had been characteristic of his whole ministry at Hawfields.

At the afternoon service official representatives from the General Assembly, the Synod of North Carolina and from each of the presbyteries of the synod brought words of greeting. The special feature of the afternoon service was an address by the Reverend Walter L. Lingle, on the subject, "Presbyterianism and Civil Religious Liberty."

Leadership in Church and Civic Affairs

During Neely Fleming's ministry the Hawfields community continued to take an increasing place of leadership in county and state affairs. Hawfields was still a rural community and therefore the primary interest of the people lay in the affairs that affected the farmers of North Carolina. When Fleming came to Hawfields,

R. W. Scott was serving as a member of the State Board of Agriculture, a position to which he had been appointed by Governor Aycock in 1901. R. W. Scott had filled this position with such distinction that he had been reappointed by each of six succeeding governors.

Scott had worked for the establishment of North Carolina State College in 1887, and, as a member of the board of agriculture, he also served on the board of trustees for the College. In appreciation of his services to agriculture the College gave him a "Certificate of Merit," and in 1927 he received the "Master Farmer" award from *The Progressive Farmer* and State College.[14]

As a member of the legislature he put through the bill for the erection of Patterson Hall on the campus of the State College, and as a member of the State Board of Agriculture he had promoted "team work between State College and the Department of Agriculture." He was the author of the Act "requiring that the Commissioner of Agriculture and members of the State Board of Agriculture must be practical farmers."[15] In 1901 he was elected president of the first state farmers' convention.

He also served on the board of trustees of Flora Macdonald College from 1910 to 1915 and again from 1925 to 1927.[16]

In 1928 Scott was elected to the State Senate a second time, and against the protest of his many friends he resigned from the board of agriculture stating that "he did not think it proper that he serve in two public capacities at the same time." No successor was appointed, and as soon as the General Assembly adjourned, Governor O. Max Gardner reappointed him to the agricultural board.[17] During the 1929 session of the Senate, R. W. Scott was chairman of the agricultural committee and fostered the agricultural legislation that was passed at that time.

Robert Walter Scott died on May 16, 1929, and the church, community, and state lost a great public servant. Every important newspaper in the state paid tribute to his public service. The commissioner of agriculture, W. A. Graham, wrote of him:

> One of the most beautiful traits he possessed was his freedom from hypocrisy in any form. He was always frank and spoke from the heart. . . . He was not only a master farmer but a master gentleman and a devoted friend. He lived his Christianity and made it a part of his

relationships with others. That is why he did not dread death but looked upon it merely as a journey into fairer fields.[18]

The resolutions adopted by the state board of agriculture spoke of his interest in the agricultural development of the state and paid tribute to his "native ability," his "inherent qualities for leadership," and said that "he was familiarly and affectionately" known throughout the state as "Farmer Bob Scott."[19]

He had also been chairman of the Test Farm Committee of the state board of agriculture because test farming was his field of special interest. At the meeting of the Test Farm superintendents following his death, this group also paid him a tribute: "He was known by the superintendents as one whose criticism was at all times fair and constructive, whose council was wise, whose judgment was correct and farsighted, whose leadership was commanding, whose personality was loveable, whose character was admirable and inspiring."[20]

On Monday, December 8, 1952, North Carolina State College's new poultry and research center in formal ceremonies was dedicated to Scott and was named Scott Hall for him. The principal speaker for this occasion was Scott's long-time friend, Clarence Poe, editor of *The Progressive Farmer.* In reviewing his colleague's achievements, Dr. Poe said, "Robert Walter Scott was not only a good farmer, but he wished to see the whole South become a land of fertile soils, enterprising 'live-at-home' farmers, fine livestock, and happy country homes . . . and devoted a lifetime to working constantly for this realization." In concluding, he remarked that the late Mr. Scott's life was characterized by "vision, vim, and versatility" and praised him as "one of the most successful men that North Carolina has yet produced."[21]

During Neely Fleming's pastorate, W. Kerr Scott and Jere Bason both served as county agents. In 1930 W. Kerr Scott was elected Master of the State Grange. The leading spirit in the reorganization of the Grange, which took place in Raleigh on September 26-27, 1929, was Clarence Poe. This move was an effort to help the farm situation which had become desperate during the depression years. Poe had accepted the leadership with the understanding that he would keep it for only one year.

When the Grange met in Salisbury the next year to elect his successor, many of those present had been so impressed by the energy and ability of W. Kerr Scott, who had just resigned as county agent in Alamance, that he was elected on the afternoon of October 2, and notified of this at his home by phone. He drove at once to Salisbury in his pick-up truck and was installed after midnight, becoming the second Master of the North Carolina State Grange.[22] W. Kerr Scott was elected Master for three successive years and was elected the fourth time but he declined to serve.

The remarkable growth and influence of the Grange in North Carolina was due to the dynamic leadership that W. Kerr Scott gave to the movement during those three years. On his retirement, Clarence Poe said of him: "All along I have declared that perhaps the greatest result of Grange work would be the development of outstanding leadership from the farms. And already, even if he should never do anything else, W. Kerr Scott has proved himself one of the greatest leaders North Carolina farmers have ever had. Big in body, mind and heart, he is fortunately young enough for greater work to be ahead of him."[23] Later, when Kerr Scott was elected governor, he outlined a fifteen-point program, the first six of which were a part of his grange program for the benefit of the North Carolina farmer.

It was characteristic of Kerr Scott and of the community loyalty that existed in Hawfields that he appointed his own pastor as Chaplain to the state Grange, a position which Fleming held until the time of his death.

The same year that W. Kerr Scott was elected Master of the state Grange, E. C. Turner was elected county commissioner and was sworn in on December 1, 1930, and served for one term; in 1944, Ralph H. Scott was elected county commissioner and served for two terms; in 1936, W. Kerr Scott was elected state commissioner of agriculture and was re-elected in 1940 and in 1944. In 1948 he was elected governor of the state.

During Neely Fleming's pastorate Hawfields took a place of leadership in the Church also. In 1941, W. Kerr Scott was elected moderator of Orange Presbytery. The church was represented by the following commissioners to the General Assembly during that pastorate: R. W. Scott in 1927; N. N. Fleming in 1928; James P. Kerr in 1929; E. C. Turner at the Diamond Jubilee Assembly in

1936; W. Kerr Scott and N. N. Fleming in 1939; and N. N. Fleming in 1946.[24]

In 1932, Fleming was elected to the board of trustees of Flora Macdonald College, and in 1940 he was made secretary of the board, a position that he held until the time of his death. The resolutions adopted by the board at that time spoke of his "deep interest in, and love for the College" and his self-sacrificing service on its behalf.[25] As a further recognition of his service to the college the women of the churches of Orange Presbytery redecorated the rooms in one of the domitories, and it was named Fleming Hall. On February 14, 1950, at a formal service a plaque that designates his service to the college was placed in the building.

Two years after he came to Hawfields, he was elected permanent clerk of Orange Presbytery, and on April 15, 1930, he was elected Stated Clerk of the presbytery, a position he retained until he died. He was twice moderator of Orange Presbytery, first in 1935 and again in 1945, and served on many committees in the presbytery and synod. When the Synod of North Carolina met at Montreat in September, 1948, he was elected moderator.

The Community Building

Almost from the beginning of his ministry at Hawfields, Fleming had worked to procure a community building. When he came to Hawfields the Sunday school building had just been completed; he soon saw the need for a community building if the church was to have its rightful place as the center of the community life of the congregation, and early in his ministry he began to implant the idea in the minds of the leaders of the congregation at his officers' meetings. Although the depression years made a community building impossible for a farming community for the time being, he never let the idea die. The idea for such a building had been suggested by W. Kerr Scott in his speech of acceptance when the Sunday school building had been dedicated in 1926.

The first step towards making this building a reality was a gift of a fifty-dollar war bond as a start in raising funds for it, in October, 1942, by Mrs. A. L. Turner. In 1943 the matter was taken up by the officers of the church, and a committee of W. Kerr Scott (chairman), G. S. Bason, J. W. Covington, J. J. Fenton, Jr., and

R. H. Scott was appointed to take the matter in hand and make plans for the building. This committee later recommended the erection of such a building at a cost of about thirty thousand dollars. The committee also recommended that work should begin as soon as the congregation had raised twenty thousand dollars. A congregational meeting was then called for November 9, 1943, and after a sermon by the pastor on "The Rural Church and the Post-War World," the congregation voted to approve the plans of the committee.[26] This building had also been one of the cherished aims of W. Kerr Scott, and now that the movement had been definitely launched he personally solicited most of the funds for the building, and $18,126.25 had been subscribed in cash and pledges by 1946. It was truly a project in which the whole community shared.

The high point in Neely Fleming's ministry and perhaps that which brought him the greatest satisfaction was the ordination of his son, Russell Booth Fleming, to the ministry in the Hawfields Church on June 6, 1948.[27]

The first week in October, 1948, was as usual a busy week in Neely Fleming's life; he had fulfilled a number of important engagements, and on the evening of October 6, 1948, he visited Elder J. Earl Covington, to discuss a non-Christian in the community about whom they were concerned. He stayed until about nine o'clock and was in his usual jovial mood; "needless to say, the people of the community, county and state, were shocked when the word of his passing was announced over the radio the next morning."[28] He had been stricken with a heart attack during the night and died in the early hours of the morning. "Having run his course and finished his work he slipped quietly away in the early hours of October 7, 1948. It was his birthday, a glorious going home."[29]

CHAPTER XII

RURAL CHURCH OF THE YEAR

1949-1959

The Reverend Ralph L. Buchanan, 1949-1959

The ten years during which Mr. Buchanan was pastor of the Hawfields Church were years in which many of the plans and movements that had been projected in previous years were achieved. They were years of fulfillment. But by no means did this mean that the church had become content to look to the past. During these years it had celebrated its two hundredth anniversary, and the spirit with which it looked to the third century of its leadership was expressed in an announcement that appeared in the church bulletin on December 26, 1955. "As we come to the end of our 200th year our hearts are grateful, for this year has been one of the best in the history of our church, and there looms before us a bright and challenging future. As we approach this first year of the third century of our church's life, let us resolve now, under God, to make it the greatest year yet."[1]

These years were also years of transition which saw the beginning of changes more far reaching for the future life of the community than anything that had happened since colonial days. The rapid industrialization of the South, particularly the State of North Carolina, following the two world wars brought vast and meaningful changes to many rural communities in the state. Excellent highways, automobiles, and the nearby industrial centers completely changed many communities which since colonial days had been strictly rural. As a result of these movements many changes have come to the Hawfields community. Only a very small percentage of the families now depend upon the farm for their livelihood. With the rapid changes in agricultural methods which have been made by the introduction of modern farm machinery, practically all of the small farms have disappeared as the sole source of income for those who live on them.

The physical features of the community have also changed. New highways have come to the community, and the old farm homes have been modernized; many new homes have been erected along these highways, bringing new people into the community. No longer are crops, and the weather as it affected the crops, the chief topics of conversation as the men gather about the church before and after services. The old way of life, with its institutions and events so vital to a rural community, has now largely disappeared.

It is a tribute to the leadership of Mr. Fleming and Mr. Buchanan and to the officers of the church that in these years of transition the church has preserved and strengthened the Hawfields spirit in adjusting to new times.

After the sudden and unexpected death of Neely Fleming, the church was fortunate in securing the services of the Reverend Charles E. Hodgin, a retired Presbyterian minister from Greensboro, who supplied the pulpit from November 1, 1948 to June 1, 1949.

On October 17, 1948, the congregation appointed the elders, Robert Gibson from the young people, Mrs. R. C. Mebane from the Women of the Church, and R. H. Scott, chairman of the board of deacons, as a committee to secure a new minister for the church. On March 20, 1949, this committee recommended to the congregation the Reverend Ralph L. Buchanan, who was at that time superintendent of Home Missions in Winston-Salem Presbytery. He was unanimously elected, and J. E. Covington was appointed to prosecute the call and the elders were appointed to sign the call for the congregation.[2]

Mr. Buchanan accepted the call and began work on June 1, 1949, and June 12 was set for the date of his installation. The commission appointed by Orange Presbytery for this service was to consist of: the Reverend C. E. Hodgin to preside, the Reverend J. A. Boyd to preach the sermon, the Reverend W. M. Baker to charge the pastor, and elder J. S. White to charge the congregation.[3]

Ralph Laster Buchanan was born at Senia, North Carolina, on February 21, 1912. He graduated from King College in 1938 and entered Union Theological Seminary, from which he graduated in

1941. On August 26, 1941, he married Flora Margaret McGoogan of St. Pauls, North Carolina. The Buchanans have two children, Danny and Martha. He was ordained by Winston-Salem Presbytery on July 20, 1941, and accepted the call to the Pine Hall, Sandy Ridge, and Danbury group of churches, which he served from 1941 to 1945. In 1945 he was called to become superintendent of Home Missions in Winston-Salem Presbytery, which position he held until he resigned to become pastor of the Hawfields Church.[4]

The Community Building

Buchanan began his ministry at Hawfields just as the church was ready to launch its building program for the community building for which it had been raising money since 1942. The church bulletin for Home Coming Day on May 15, 1949, announced that the initial gift in October, 1942, had grown to $21,600 and stated that the building, as it was shown in the plans on the bulletin board, would cost $55,000.

The building committee continued working on the plans until finally the contract was let for the construction to the Albright Construction Company for $60,000.[5] The Albrights were active members of Hawfields, and the building would no doubt have cost considerably more than that figure if it had been done by an outside contractor. The work was begun in June, 1949, and completed in May, 1950.[6] It was built on the west side of the church, in the same style of architecture, and connected with the Sunday school building at the rear of the church by an arched corridor. On the inside there is a spacious fellowship hall with a large fireplace on either side. The fireplace sets are a gift from Mr. and Mrs. Jones Mayberry. At the rear of the hall there is a modern kitchen, a pastor's study, and classrooms for the Sunday school.

One of the methods adopted by the congregation to raise funds to pay for the builidng was the Harvest Festival sales. The first Harvest Festival sale mentioned in the minutes of the session was held on October 26, 1946, and netted $1,126.01. These sales grew in popularity year by year and drew large crowds from the nearby towns. No one enjoyed these occasions more than Governor Scott, who served as the auctioneer for a number of the sales. From the November 18, 1950 sale the church realized $2700, and a newspaper clipping, which is undated, says that the Hawfields Church netted "approximately $3500 at its eighth annual Harvest Festival last Saturday." These sales began in the afternoon, and in addition to the many items that were donated by the members of the church for the sale, supper and barbecue were sold on the grounds.

At a congregational meeting on February 19, 1950, the congregation voted to name the building the Fellowship Building of Hawfields Presbyterian Church and to place a plaque inside in memory of the services of the Fleming family. This bronze plaque was placed above the fireplace on the east side of the large fellowship hall:

Fellowship Building
of
Hawfields Presbyterian Church
Erected 1951

A tribute to the twenty-two years of Service of the Fleming Family, 1926-1948, to former Pastors and their families and to the faithful members and Friends of the Church.

Dedicated to the Glory of God and the physical, mental, and spiritual growth of all the People.

To complete the building, Mr. and Mrs. Ralph H. Scott and Mr. and Mrs. A. W. Holmes gave 250 chairs for the Fellowship Hall. At the Home Coming service on May 21, 1950, Mrs. Cad A. Albright presented to the Church the oil painting of Mr. Fleming which now hangs in the men's Bible classroom.

The guest minister for this Home Coming day was Dr. Walter L. Lingle, who spoke on "Presbyterianism and Christian Character," to a congregation that filled the auditorium and balcony to overflowing. Dr. Lingle wrote an account of this service in his "Talks on Timely Topics," for the June 28, 1950, issue of the *Christian Observer* in which he said, "It was a moving sight to see this great congregation sitting together in heavenly places around the Lord's table."

The Two Hundredth Anniversary

The year 1955 was celebrated as the two hundredth anniversary of the organization of the church. The first event of this historical year was the Home Coming service on May 15. Dr. Harold J.

Dudley, Executive Secretary of the Synod of North Carolina was present and took part in the service. United States Senator W. Kerr Scott made a report on the progress of the church through the years. The morning sermon was a historical address delivered by Dr. John W. Christie, pastor of the First Presbyterian Church of Wilmington, Delaware. He was an eminent church historian and at that time was president of the Delaware State Historical Society.[7] He had been recommended to the session by Dr. Ben R. Lacy as the most outstanding church historian in America.

The next event of this historical year was the dedication of the community building on September 25. The debt on the building had now been paid in full, and in keeping with the spirit of the building, which had been truly a community project, no outside speaker was invited for this service. After appropriate remarks by the pastor, W. Kerr Scott, the chairman of the building committee, and others, words of dedication were recited. It was fitting that the prayer of dedication was offered by N. N. Fleming III.

The final event of this historical year was the evangelistic service that began on November 6. This service was conducted by the four sons of the church who were in the ministry, Arthur Vann Gibson, Herbert S. Turner, Russell Booth Fleming, and Lacy McPherson. It had been a rich year and with confidence and faith the church turned its face to the third century of its existence.

Forward Movements

From time to time Hawfields Church had tried to meet her responsibility to the outlying districts by establishing outpost Sunday schools and preaching points. None of these lasted very long, and finally the church decided it would be more effective to bring these people to the central school by bus. By the time Mr. Buchanan came, the old bus which had been in use for some time was about worn out. On Sunday, November 5, 1950, it was announced that the officers had raised $1100 towards the purchase of a new bus and an appeal was made to the congregation for additional funds. The special offering that day amounted to $699.00. With this amount as a start a splendid new bus was purchased and put into operation. The bus now regularly brings about forty children to Sunday school on each Sunday morning. It is also used to transport children to the Bible school each summer, to take the young people on their camping trips, and to provide a means of travel for other large groups as the occasion may arise.

On Monday morning, August 27, 1951, the young people left by bus for a camping trip in the Great Smoky Mountains. This trip has come to be an annual event in the church's program for the young people. They have camped in many areas of the state and have seen the state's major attractions from the mountains to the sea.

In January, 1952, Boy Scout troop 52 was organized in the Hawfields community, and John D. Kimrey, C. P. Wells, B. A. McPherson, B. C. Covington, Kerr Freshwater, and Osborne Scott were appointed the scout committee by the session. This committee elected B. A. McPherson as the first scout master and Osborne Scott and Kerr Freshwater as assistants.[8]

On May 25, 1954, Mr. Buchanan conducted the first television service of Hawfields carried over the television station in Greensboro.

In 1956 the old manse that had been built in 1907 and that was now sadly in need of repair was taken down. It had seen hard use during Mr. Fleming's pastorate by serving not only as a home but as a gathering place for the young people and other groups. The new manse constructed on the same spot is the gift of S. F. Scott and Ralph H. Scott. The home was completely furnished by Mrs. Elizabeth Scott Carrington. This gift was made in honor of their parents, R. W. and Elizabeth Hughes Scott. The new manse, in its spacious setting, is the equal of any in Orange Presbytery.

On October 15, 1957, Hawfields Church took another forward step. The members of the session on that date chose to present the Rotary System to the congregation for adoption on the following December 22.[9] This plan had been in operation in the board of deacons since 1940.

When the segregation issue came to the fore in the South, Hawfields Church was the first Presbyterian Church in the Synod of North Carolina to integrate. On November 12, 1957, the session voted overwhelmingly to instruct the ushers to admit and seat in a place of his own choice any Negro who might come to worship there.[10]

The church is looking toward a new and more adequate educational building, and there is a building fund for this future project. Additional land at the rear of the building has been purchased for an expanded program in the future.

Directors of Religious Education

Under Mr. Buchanan's leadership the work of the church went forward rapidly, and in February, 1951, Mary Catherine McCormick became the first full-time Director of Religious Education. Miss McCormick was from St. Pauls, North Carolina, and was a graduate of Flora Macdonald College and the School of Christian Education in Richmond, Virginia. In Hawfields from 1951 to 1954 she did a splendid piece of work, and the congregation now made a Director of Religious Education a permanent position on its staff. She was succeeded by Rachel Ellis of Wilmington, North Carolina, also a graduate of Flora Macdonald College. Miss Ellis stayed for only one year, 1954-55, and was followed by Miss SuBette Shelby of Anniston, Alabama. Miss Shelby was a graduate of Queen's College in Charlotte and worked at Hawfields for two years, from 1957 to 1959, before she resigned to marry Austin Strand of Greensboro, North Carolina.

During the last two years of Buchanan's pastorate the other members of the church staff were Miss Shelby, director of religious education; Mrs. Bob Webster, part-time secretary; Mrs. Hughes Scott, director of music and organist; Mr. William Kirkpatrick, director of the choir; and Miss Fay Webster, assistant organist.

As director of religious education Mrs. Strand was succeeded by Miss Harriet Thomas, the present director. Miss Thomas was born in York, South Carolina, and grew up as a member of the Beersheba Presbyterian Church. She graduated from Winthrop College in Rock Hill, South Carolina, in 1959 and began her work at Hawfields in June of that year.

In 1958 Mr. Rudolf Kronberg was employed as a full-time caretaker for the church. On October 14, 1944, the Kronbergs fled from their homes in Latvia when the Russians moved in. In Germany, they were taken to Camp Fishback, Nuremberg, a camp for displaced persons. On December 14, 1949, they arrived in America and came to Burlington. Two weeks before Christmas they came to the Ralph H. Scott place, and the people of the community furnished them generously with food and clothing. Mr. and Mrs.

Kronberg and their three oldest children have now received their American citizenship and are members of Hawfields Church.[11]

The Grange Award

Each year the North Carolina State Grange selects a rural church as the most outstanding church in the state and presents that church with a bronze plaque. At a meeting of the Grange held in the O. Henry Hotel in Greensboro on October 30, 1956, Hawfields Church was awarded this honor and named the Rural Church of the Year.[12] *The North Carolina Grange News* carried a full account of this award and, following a sketch of the church's history, pointed out some of the activities in the social and recreational program of the church to meet the needs of the young people and adults of the community.[13] The state Grange Master, Harry B. Caldwell, expressed his pleasure in having the good fortune to present this award to "a great congregation" with which he had been intimately associated for more than a quarter of a century.

When the announcement was made that Hawfields had received this award, the Raleigh *News and Observer* in its Sunday edition of October 28, 1956, carried a feature article on the church under the title, "Alamance County Has Church of the Year." It, too, spoke of the life and vitality of the congregation and emphasized the spiritual contribution of the church to the community. It spoke of the pastor's "frequent visits with the families where he prays with them and for them and encourages them to make daily worship a family affair." It mentioned the "Helping Hand" fund for needy families in the community, church members or not, who may need it. This fund is used to pay doctor bills, buy food, clothing, shoes, and other necessary items. It said, "Members at Hawfields though proud of their heritage and accomplishments are not content to rest on their laurels. They are providing for the younger generations coming along and are building for the future."[14]

The bronze plaque bears the following inscription:

North Carolina
State Grange
Award
To the
Rural Church of the Year
1956

It was fitting that the New Hope Church, which had been a part of the original Hawfields congregation in early colonial days, should have received honorable mention in the same year.

Recognitions

In addition to the statewide recognition which came to the church through the Grange award, recognitions of various kinds came to individual members of the Hawfields community during Mr. Buchanan's ministry. In 1951, the Reverend Arthur Vann Gibson, minister of the Morningside Presbyterian Church in Atlanta, Georgia, who grew up in the Hawfields community, won notice when the November, 1951, issue of *McCall's* magazine wrote up his Pastor's Study radio and television show, "Midnight Minister." Dr. Gibson was the originator of the program, for which he received the George Foster Peabody Award, the Ohio State University Award, and the Henry W. Grady School of Journalism Award.

Arthur, as he is still known to his many friends and relatives in the Hawfields community, has rendered an outstanding service to the church at large in the field of radio and television ministry. He served as chairman of the Radio Committee of the Presbyterian Church, U.S., for nine years; as a trustee of the Protestant Radio center; as a member of the board of managers of the Broadcasting and Film Commission of the National Council of Churches; and chairman of the *Ad Interim* Committee on Mass Communication of the Presbyterian Church, U.S., from 1956 to 1958.

Dr. Gibson moved to Atlanta in 1943 and has become a leader in church and civic affairs in that city. He has served on a number of committees of the General Assembly and as president of the Greater Atlanta Council of Churches.[15]

The next year, First Lieutenant John Lewis (Jack) Turner, the son of Mr. and Mrs. A. L. Turner, a pilot in the United States Air Force in Korea received national recognition. In December, 1952, "Jack" was awarded the Bronze Star and a Presidential citation for outstanding and heroic service. In 1960, Jack Turner, then a captain, received further recognition in a letter of commendation from Colonel Tarleton H. Watkins, commander of the 322 Air Division for his activities as part of the United Nations mission to the Congo. Watkins wrote, "Your perseverance, professional competency and dedication to duty during this critical period reflected great credit upon you and the 322 Air Division. I congratulate you for a job well done." Captain Turner also received an accompanying congratulatory letter from his commanding officer, Lieutenant-Colonel John P. Jones, Jr., commander of the 39th Troop Aircarrier Squadron.[16]

National attention was also focused on the Hawfields community when W. Kerr Scott was elected governor of the state in 1948 and later to the United States Senate in 1954.

Other rewards came to Hawfields during these years. On April 17, 1951, Governor Scott was elected moderator of Orange Presbytery at its spring meeting in Madison, North Carolina. On May 9, 1951, N. N. Fleming III, the son of the former pastor, was elected president of the Men of Orange Presbytery. In 1954, the Reverend Russell Fleming, also a son of the former pastor, was named by the city of Rocky Mount, North Carolina, "Young Man of the Year" for 1954 and received a "Distinguished Service Award" for his outstanding work in his church and in the city of Rocky Mount.

A number of significant gifts were made to the church during these years also. On September 23, 1951, the children of Mr. and Mrs. J. W. Farrell gave additional offering plates in memory of their parents. Mr. and Mrs. J. W. Covington added to the Communion Service. Mr. and Mrs. A. W. Holmes, Sr., presented the church with two hundred hymnals in memory of their son Billy. Mrs. Elizabeth Scott Carrington established a memorial fund in memory of her mother, Mrs. R. W. Scott. In 1956 Mr. Craig Johnson presented to the church the handmade walnut cabinet that was owned by Captain William Craig Johnson of the Revolutionary era. Senator W. Kerr Scott established a standing offer of fifty dollars to each adult over twenty-five years of age who would recite perfectly the Shorter Catechism. Mr. Curtis Capps was the first person to claim this award.[17] All of these recognitions and gifts are evidences of the life and vitality of the church today.

Achievements in the Political World

During the ten years of Ralph Buchanan's pastorate at Hawfields, three members of the Scott family, who like their father and grandfather before them were elders in Hawfields Church, made notable contributions to the educational and political life of the county and state.

When Mr. Buchanan arrived in June, 1949, W. Kerr Scott had just been elected governor of the state in the spectacular and dramatic campaign of 1948. In reviewing his term as governor an editorial in *The Smithfield Herald* said that no governor, with the exception of Aycock, "has influenced the direction of North Carolina's growth as greatly as Kerr Scott."[18]

It was characteristic of Governor Scott that he drove the fifty miles between Raleigh and Hawfields each Sunday morning in order that he might be in his place at the regular morning service. After the service was over he stood about the church door mingling with his boyhood friends and neighbors, not as the governor of the state, but as one of the Hawfields "boys."

One of the features of the church's program was the officers' meetings. Every third month the elders and deacons met jointly, alternating between the homes of the elders and deacons. In November, 1951, it was Governor and Mrs. Scott's turn to entertain the officers; and on Friday, November 2, 1952, the elders and deacons were invited to hold their meeting at the Executive Mansion in Raleigh. On this occasion the wives of both groups were invited. Of all the meetings of various kinds that have been held in the Executive Mansion, this meeting, when the elders and deacons of a rural church sat down with the governor as one of them to consider the program and problems of their church, was perhaps unique.

On November 2, 1954, Governor Scott was elected to the United States Senate to fill the vacancy caused by the death of Willis Smith, and at the same time he was elected to a full term beginning on January 3, 1955. In this election Governor Scott received the largest majority ever given to a Democratic senatorial candidate in North Carolina.[19]

In June of that year it was again Senator and Mrs. Scott's turn to have the joint meeting of the elders and deacons at their home. Both groups of men and their wives were invited to come to Washington for this meeting. The meal and the meeting were held in the Senate dining room of the Capitol building. Senator Scott invited the chaplain of the Senate to this meeting and he in turn invited Ralph Buchanan to open the Senate with prayer on June 7, 1955. The group drove to Washington in the church bus and made a tour of the city while they were there.

Senator Scott's career was cut short by his death from a heart attack in a Burlington hospital on April 15, 1958. The Senate adjourned when the news of his death was announced until the next day at noon, and a day was set aside for eulogies. Both House and Senate appointed a committee to attend the funeral which was conducted in the Hawfields Church. He was buried in the Hawfields cemetery, among his own people, just across the highway from the church.

The memorial addresses delivered in the House and Senate together with many of the newspaper editorials on Senator Scott were later printed by the Joint Committee on Printing of Congress. Senator Lyndon Johnson spoke of "his earthly common sense, his candor, his wisdom, and his dedication to the ideals of doing what was right." Senator Estes Kefauver called him "one of our eminent authorities on agricultural problems in the United States." Senator Hubert Humphrey said that he was in the best sense of the word "a representative of his people." The New York *Times* spoke of him as "A Southern Liberal." *The Watauga Democrat* of April 24, 1958, said, "The passing of Senator W. Kerr Scott brings to an end one of the most colorful and uniquely fruitful careers in the history of the State."[20]

When Kerr Scott's long-time friend, Frank P. Graham, was asked for a statement regarding the significance of Kerr Scott's career as Governor and Senator for the state of North Carolina, Dr. Graham wrote:

> Something as natural and fresh, open and wholesome as the clean air of the country side came into public life with W. Kerr Scott of rural Alamance. He was clearcut in thinking, forthright in speech, direct in approach and bold in action. He came from the people, appealed to the people, was supported by the people, struggled steadfastly and achieved mightily for the people. North Carolina is more truly a commonwealth today because in his day he lived and labored in and for North Carolina. . . .
>
> In all his political battles he had able, honorable and worthy opponents over whom he won after hard fighting in strenuous campaigns. He had no organization in the machine sense. His appeals were mainly

directed to the people, and his strength was in the people rather than in a cohesive organization.

Whether as a boy ploughing thoroughly to the ends of the rows by the side of a Negro plowman on his father's farm, or as a student at State College in Raleigh walking all the way home at Christmas time to save money to buy a Christmas present or, as a County farm agent in Alamance in establishing a record, or as a field artilleryman in the First World War, or the State Commissioner of Agriculture or as Governor or as United States Senator, Kerr Scott was his natural, sometimes unpredictable and always refreshing self. In all situations he had the feel of the soil in his thinking, the tang of the fields in his speech, and the heartbeat of the people in his impulses and programs. . . .

It was a joy to have a small part in working with this man, whether in helping to patch up a long-running, destructive feud between the State College and the State Department of Agriculture, or in cooperating in his long run agricultural programs for the state and nation, or in reciprocal speaking for his plans to build all-weather rural roads and make more accessible the stores, the churches and the schools for the people and their children in the back country, or to join in the programs for better public schools, state colleges and a greater Consolidated University of the people, with its impetus to all the schools, colleges and agencies of the people's life. As governor and Chairman of the University Board of Trustees he was keen about making the Woman's College not only the largest but also one of the foremost residential colleges of liberal arts for women in America; the advance of the North Carolina State College into the front rank of America's land grant colleges, with high distinction in agriculture, engineering, textile and architecture; and the University in Chapel Hill, not only as the oldest State University but more increasingly one of the most eminent and useful in the liberal arts, business administration, professional and graduate schools with recognized eminence among the Universities of North America. . . .

He took his case to the people. He made the people's cause his cause. The people made his cause their cause. The legislature put through his magnificent program for the State institutions. The people in a statewide referendum voted decisively for the development of the ports at Wilmington and Morehead City and for the all-weather roads for the people of rural North Carolina.

His programs, instead of repelling or hurting business, attracted industries and developed agriculture and business in North Carolina. This was done without preferential tax treatment for specially irresponsible wealth so injurious in the long run to both the dynamic economic enter-

> prise and the socially productive wealth essential to the wholesome progress of a free society.
>
> In the United States Senate, he revealed himself as direct as the sunlight and as earthy as the soil in his championship of those whose work produces the food and fibros and provides the sustenance, clothing and shelter of the people. Not only so, he was also as far-visioned as the wide horizons of our modern world. He proposed a world food bank to help meet the mass miseries of countless millions in two hemispheres, as an expression of the compassionate American people, as the wise use of surpluses and as a moral offensive for freedom and peace in this world of hazard and hope.
>
> For comparison as to Scott's significance, not in identical but in suggestive example on the national scale, the valiant figure of "Old Hickory" comes to mind as we recall his entrance in the public arena of combat for the people.
>
> When Kerr Scott was inaugurated, he was the first farmer in fifty years to become Governor of North Carolina. The "boys at the head of the branch" had arrived in Raleigh in the person of the rough and tumble fighting farmer from Alamance. While President, Andrew Jackson beat back special interests which sought to control the financial policies of the United States. While Governor, Kerr Scott triumphed over powerful forces which sought, albeit honestly but mistakenly, to block the program for going forward with and for the people. Under Andrew Jackson, the Republic became more of a democracy. Under Kerr Scott, the State became more of a commonwealth. If living today he would surely be for federal aid to the states for education and foreign aid for the hungry, sick and disinherited people of the earth, upon whose decent freedom, health and well being may depend the equal freedom, organized peace and survival of all people on the earth as the God-given homes of the family of men.[21]

Many of Kerr Scott's friends expressed their affection for him by making tangible gifts to the Hawfields Church as memorials to his memory. On September 7, 1958, the people who had worked with him in the Department of Agriculture while he was Commissioner of Agriculture, presented to the church an altar service in his memory. In making this presentation, Mr. L. Y. Ballentine said, "It is given in loving memory of a friend and colleague and in honor of a great North Carolina Statesman."[22]

The worship center in the men's Bible classroom is a gift in memory of his father by Osborne Scott. The W. Kerr Scott memorial fund was created by the members of the Hawfields community and friends throughout the state. The church also received a fund from the will of Senator Scott.

Ralph H. Scott, also a son of R. W. Scott and an elder in Hawfields Church, holds a place of leadership in the county and state. In addition to his activities in the Hawfields Church he is one of the outstanding business men in the city of Burlington. Besides his service as County Commissioner he has served in the state Senate in 1951, 1953, 1955, in the special session in 1956, and in the 1961 meetings of the General Assembly. In the November, 1960, election for the 1961 session, Ralph Scott received the largest number of votes of any of the candidates on the Democratic ticket.

Henry A. Scott, a third son of R. W. Scott and an elder in Hawfields Church and clerk of the session, has also taken a place of leadership in the county and state. On April 1, 1939, he was appointed a member of the county board of education and has served continuously since that time. He has been both vice-chairman and chairman of the board. In 1943 Governor Broughton appointed him to the board of trustees of the Agricultural and Technical College of North Carolina in Greensboro. He was reappointed by Governor Scott in 1949 and again by Governor Hodges in 1955. The public service of the Scott family has been a major contribution of the Hawfields church and community to the life of the county, state, and nation.

In November, 1960, N. N. Fleming III, a son of the former pastor, was elected County Commissioner for a term of four years.

In the early summer of 1959, Ralph Buchanan accepted a call to become executive secretary of Piedmont Presbytery in South Carolina, and a congregational meeting was called for July 19 to act on his resignation. Mr. Buchanan had been a genuine leader during the ten years of his pastorate and held the love and esteem of the entire congregation. It was with deep regret and with a genuine sense of loss that the congregation acceded to his request to dissolve the pastoral relationship.

No appraisal of this minister's stay at Hawfields would be complete without some reference to the contribution that Mrs. Buchanan made to the success of the pastorate. She grew up in a section of North Carolina deeply rooted in Scottish and Presbyterian traditions, and by birth and training she is ideally fitted for church work. She is a graduate of the Woman's College of the University of North Carolina in Greensboro and attended the School of Christian Education in Richmond for one year. During the years at Hawfields, in addition to her family responsibilities she was active in all phases of work of the church. Expressions of appreciation were set forth on Mrs. Buchanan's behalf by the session on August 3, 1959:

> We, the Session, wish to extend to you our gratitude and appreciation for the valuable contribution that the two of you have made to the excellent growth of our Church. Your diligence and dedication to the total program of the Church and in all things Presbyterian, have been an inspiration, as the two of you with simplicity and sincerity have set a Christian example for us, for which we heartily extend to you our deep esteem and affection.
>
> May God richly bless you, Danny and Martha, as you continue to serve him.[23]

The family night supper on August 5, 1959, was in a sense a going-away party for the Buchanans. At this meeting the Sunday school presented Mrs. Buchanan with a lovely bed spread, and the community presented them with a television set and a silver tray that was engraved:

To the Ralph L. Buchanans with love
and appreciation for faithful and
devoted service
June 1, 1949-August 9, 1959
Hawfields Presbyterian Church

During Mr. Buchanan's ministry 231 members were received into the membership of the church. In a letter I received from Mr. Buchanan he described the Hawfields Church as he had known it during the ten years of his ministry. He said that it was a church characterized by "vision, devotion and progressiveness; always looking to and thinking about and planning for the future."

EPILOGUE

On July 26, 1959, the congregation appointed Mrs. H. C. Doss and Mrs. Robert Webster from the Women of the Church; Ralph H. Scott, N. N. Fleming III, and H. W. Webster from the men of the congregation; and Roland Scott and Fay Webster from the young people, to form a committee to consult with the Commission on the Minister and His Work and to recommend a new minister. Wiliam A. Lofquist, a graduate of Union Theological Seminary, who was at that time doing graduate work at the University of North Carolina, was secured to supply the pulpit for the time being.

On November 22, 1959, Mrs. Robert Webster, reporting for the committee, presented to the congregation the name of the Reverend Samuel N. Thomas. After she had related his experience and fitness to lead the congregation in the days ahead, he was unanimously elected pastor and the call was prepared. Mr. Thomas accepted the call and moved to the Hawfields manse on January 14, 1960.

Samuel N. Thomas was born in Wilmington, North Carolina, on June 10, 1928. He is a graduate of Davidson College and Union Theological Seminary. On October 3, 1952, he married Miss Frances Boland Lindler of Columbia, South Carolina. Mr. and Mrs. Thomas have three children, Samuel Norman, Frances Gene, and James Roland. Before coming to Hawfields he was pastor of the Acme Presbyterian Church of Acme, North Carolina, from 1952 to 1957, and assistant pastor and minister of education of the First Presbyterian Church of High Point from 1957 to 1960.

Mr. Thomas was installed pastor of the Hawfields Church on February 7, 1960, by the commission of Orange Presbytery. Clark Stark presided, K. M. Mesenheimer preached the sermon, William E. Lytch charged the congregation, Elder H. P. Morrison charged the pastor, and Elder Ralph H. Scott from Hawfields read the Scripture. With the conclusion of this service another name was added to the long list of ministers who have served this historic congregation.

The spacious church is today a living witness to the love and loyalty with which the people of this community have supported their church through the centuries. Many of the members of church and community have been forgotten with the passing of the years, only their names remaining on the tombstones in the cemetery across the highway; but the strength and vigor of the Hawfields Church continues as a living memorial to their devotion and loyalty.

Since pioneer days the people of the Hawfields Church and community have not been afraid to forge ahead with new vision and new purpose in the midst of the changes that time brings. Theirs is "the new way of life" that their ancestors envisaged more than two hundred years ago, upon first coming to the Haw old fields. Today there are hundreds of men and women, in every part of the country and in all walks of life, whose roots go back to the Hawfields and whose ideals bear the stamp of the community that has contributed so much to the cultural, political, and religious heritage of North Carolina.

APPENDICES

Appendix A

ELDERS IN HAWFIELDS CHURCH

The Reverend D. I. Craig lists the following as founders of the original Hawfields Church and possible elders.

Gilbert Strayhorn
William Mebane
Alexander Mebane
Andrew Murdock

The "Historical Sketch of Hawfields Presbyterian Church" lists the following as possible early elders.

James Tate
William McDaniel
James A. Craige
Samuel Nelson

At the end of the first session book 1850, there is a list of elders in Hawfields. The following names appear on this list, but these names do not occur in the minutes which begin in 1836.

Samuel Kirkpatrick, Sr.
Elbridge Mebane
Joseph Baker
Alexander Russell
Samuel Gill
Thomas Gill

Elders who are mentioned in the minutes which begin on March 26, 1836, but were elected and ordained before 1936.

Stephen Glass (clerk)
Samuel Kerr (clerk)
David White
Samuel White
Samuel Tate
John Fossett
Samuel Kirkpatrick
Samuel Kerr
Samuel Scott
John Scott

Elders in Hawfields Church with the dates of their ordination. In some cases the Minute is not dated but the year is given.

Stephen White	March 13	1842	
John Nelson	March 13	1842	
James Johnston	September 8	1850	(clerk)
Henderson Scott	September 8	1850	
George W. White	September 8	1850	
David M. Mebane	September 8	1850	
Joseph Tate	May 23	1860	
Dr. B. F. Mebane	May 23	1860	
Robert Wilson	May 23	1860	
George A. Allen	May 23	1860	
Dr. Alexander Wilson	No date	1874	
T. C. Johnston	No date	1874	
Armstrong Tate	No date	1874	
D. W. Kerr	March 23	1879	
Samuel K. Scott	March 23	1879	(clerk)
John A. Patton	April 13	1884	
A. V. Craig	April 13	1884	
J. P. Kerr	April 13	1884	
S. A. White	April 13	1884	
R. W. Scott	May 10	1897	
J. R. White	May 10	1897	
E. C. Turner	May 10	1897	
James P. Kerr	April 8	1906	(re-elected)
Joseph S. Gibson	May 29	1907	
John W. Bason	May 29	1907	
J. P. Kerr	October 6	1912	(re-elected clerk)
J. T. Dick	February 7	1915	
R. C. White	April 3	1927	
Dave McPherson	February 8	1930	
J. W. Bason	February 8	1930	
Henry A. Scott	November 6	1932	(clerk)
J. Earl Covington	October 1	1933	
W. Kerr Scott	October 15	1933	
J. W. Covington	April 30	1939	
J. J. Fenton, Jr.	April 21	1940	
Eugene Evans	April 4	1943	
J. Clay Wilson	April 4	1943	
R. C. Mebane	March 2	1947	
John D. Kimrey	February 26	1950	

John H. Wood	February 18	1951
H. C. Doss	February 17	1952
Henry Webster	December 4	1955

On December 22, 1957, the Rotary System was adopted by the congregation for the Elders.

W. F. Covington	February 2	1958
J. A. Whitfield	February 2	1958
Ralph H. Scott	February 2	1958
J. T. Dixon	February 2	1958
Roy M. Gumm	September 13	1959
N. N. Fleming, III	October 30	1960

APPENDIX B

BOARD OF DEACONS

There were no deacons in Hawfields Church prior to 1866. The following is a list of those who served on the Board of Deacons and the date of their ordination.

Wm. C. Johnston	July 28	1866
Stephen A. White	July 28	1866
Thos. B. Thompson	July 28	1866
Jeremiah Bason	July 28	1866
John W. Bason	July 28	1866
Wm. J. Kerr	July 28	1866
C. J. Kerr	April	1874
Robert Sharp	April	1874
W. H. Bason	April 13	1884
J. R. White	April 13	1884
A. A. Thompson	April 13	1884
J. Currie Johnston	May 8	1887
R. W. Scott	May 8	1887
C. Kerr Thompson	Feb. 8	1891
Pleasant Dixon	Feb. 8	1891
Wm. James Gibson	May 10	1897
John Mebane Baker	May 10	1897
John A. Isley	May 10	1897
James P. Cheek	April 8	1906
James Covington	May 29	1907
John Henry Freshwater	May 29	1907
W. Kerr Scott	April 20	1919

Alfred I. Brown	April 20	1919
A. L. Turner	April 20	1919
Edward G. Kerr	April 20	1919
Julian Gill	April 20	1919
C. Dewey Covington	April 20	1919
Wm. C. Woods	April 20	1919
John J. Fenton	April 20	1919
John J. Fenton, Jr.	Feb. 26	1928
J. W. Covington	Nov. 13	1932
Robert W. Gibson	Nov. 13	1932
W. H. Albright	February 18	1934
R. H. Scott	February 18	1934
J. Clay Wilson	June 18	1939
George S. Bason	June 18	1939
James H. Phillips	June 18	1939

On March 31, 1940, the congregation adopted the Rotary System for the Board of Deacons. In the following list the names are only given when they were elected for the first time.

John D. Kimrey	April 28	1940
Eugene Evans	April 28	1940
Will Farrell	April 28	1940
W. Carl Holmes	April 28	1940
H. C. Doss	March 21	1940
A. Hughes Scott	March 21	1940
W. A. Holmes	March 21	1940
Odel Smith	March 8	1942
J. W. Farrell, Sr.	March 28	1943
Frank Dixon	March 28	1943
B. C. Covington	March 18	1945
Clarence Mebane	March 30	1946
Henry Webster	March 30	1946
N. N. Fleming, Jr.	March 2	1947
C. N. Ellis	March 2	1947
John H. Wood	March 2	1947
J. Troy Dixon	March 2	1947
Wade Files	February 27	1949
W. H. Covington	February 27	1949
C. Preston Wells	February 26	1950
Baxter McPherson	February 25	1951
Linwood Albright	February 25	1951

J. A. Whitfield	February 24	1952
Fleming Zachary	February 24	1952
Hal Farrell	February 24	1952
E. L. Caviness	February 24	1952
Dewey Scott	February 15	1953
C. J. Patton	November 22	1953
Jones Mayberry	November 22	1953
Harvey Mann	July 25	1954
James Watkins	July 25	1954
James Albright	August 22	1954
Curtis Capps	August 22	1954
Robert N. Webster	August 22	1954
Kerr Freshwater	October 23	1955
Robert Scott	October 23	1955
H. C. McLean	November 4	1956
Odell Smith	November 4	1956
Ralph Webster	November 17	1957
Eugene Wilson	November 17	1957
Dave Murdock	November 16	1958
Henderson Scott	September 27	1959
Jack Kerley	September 27	1959
Ralph Biggerstaff	September 27	1959
Otis Terrell	October 30	1960

APPENDIX C

TRUSTEES

The following is a list of the Board of Trustees and the date of their election by the congregation.

John W. Bason	December 9	1906
John M. Baker	December 9	1906
Wm. J. Gibson	December 9	1906
William Bason	March 13	1910
W. J. Gibson	March 13	1910
James Covington	March 13	1910
R. W. Scott		
W. Kerr Scott	June 24	1929
E. C. Turner		
George S. Bason	December 12	1939
John D. Kimrey	December 4	1955
R. H. Scott	November 16	1958

APPENDIX D

EARLY CHURCH ROLLS

Among the historical records of the church there is a paper, apparently in the handwriting of Stephen A. White, which gives the earliest list of church members. This, however, is not an official roll.

Members of Hawfields Church before 1800

Geo. Allen & family
Mrs. George Allen
Joseph Freeland
Mrs. Joseph Freeland
Mr. Stockard, father of Hon. John
Eli McDaniel
———Ray
Andrew Murdock
Mrs. Margaret Murdock
James Gill
John Nelson
———Tate
Rev. Robert Tate
Joseph Tate
Samuel Tate
Samuel Scott
Alexander Mebane, Jr.
James Mebane, son of Alex.
Alexander Russell
Alexander Patton
Alexander Johnston
James McAdams, Sen.
John Patton, Sen.
Stephen White
Anna Ross White
David Tinnen & several of the family
Mrs. William
Hugh———
Miss Polly Wilson
Mrs. Rachel Jones
Two of the Morris family
John Woods
Richard Woods
Matthew Woods
Joseph Baker, Sr.
Turner family
Sam Kirkpatrick
Mrs. Hannah Kirkpatrick
Alex Kirkpatrick
Rev. Wm. Hodge
Mrs. Charity Hodge
Mrs. Ann Bullridge
Mrs. Anderson
Mrs. Roney Hodge

Members of Hawfields Church, 1800-1820

John Allen
Nancy Hodge
Mrs. Smith who married & went to Guilford
Samuel White & wife Nancy White, was a Mebane
Elizabeth White, wife of David White, formerly daughter of Alex Allen
Hannah White, daughter of Bryan wife of Joseph White
Amelia White, daughter of Geo. Faucette, wife of James
John White & wife
Elizabeth Woods, wife of Richard Woods, daughter of James Mebane

Jane Elliott, daughter of James Mebane, wife of Alexander Elliott
Mary Armstrong, daughter of James Mebane
Margaret Johnston, daughter of James Mebane
David Mebane family
- Fanny Mebane, married Fenner Walker
- Martha Mebane, married Pleasant Holt
- Jane Mebane, married John Thompson
- Betsy Mebane, married John Mitchell
- Elbridge Mebane & wife, daughter of J. Moore

Mrs. Attelia Mebane, wife of Geo.
Mrs. Betsy Mebane, wife of David, Sr.
John Nelson & wife, lived at the Sharp place; she was a Burnside
Rebecca Mebane, daughter of Robert Mebane and wife
James, died in Texas about close of War

The First Hawfields Church Roll

The earliest roll of the Hawfields Church is the "List of membership reported to Presbytery, meeting at Milton, April 12, 1838." In the session book the male and female members are written in separate columns. The list of slaves at the end have the initials of their owners after their names.

David White	Elizabeth White
Samuel Scott	Nancy Scott
Samuel White	Nancy White
Samuel Tate	Sarah Tate
John Scott	Margaret Scott
Stephen Glass	Elizabeth Glass
Samuel Kirkpatrick	Jane Kirkpatrick
Samuel Kerr	Jane Kerr
John Fossett	Margaret Johnston
Stephen White	Isabella White
Dr. James A. Craig	Susanna Craig
Alexander Patton	Levinia Patton
John Johnston	Charity Johnston
Joseph Tate, Sr.	Sarah Tate
Robert Dickson	Frances Dickson
Alvis Cheek	Nancy Cheek
George Freeland	Isabella Freeland
John Freeland	Deborah Freeland
Thomas Fossett	Elizabeth Fossett

Alvis Crawford
Richard Glass
James Patton, Jr.
Jeremiah Bason
Samuel Nelson
Thomas Tate, Jr.
Joseph Tate, Jr.
Thomas Tate, Sr.
Leonard Fossett
Joseph Thompson
William McRerorery
Samuel White
Robert F. White
Samuel Patton, Sr.
Joseph Freeland
John White
Henderson Scott
Henry Bason
William Bason

Mary Christmas
Henrietta Robeson
Sarah Crawford
Elizabeth Cooper
Ann Royster
Nelly Patton, Sen.
Margaret Patton
Catherine Clindenin
Mary Clindenin
Catherine Roney
Nelly Turner
Hannah Turner
Jane Patton
Nancy Hodge
Martha Hodge
Jane Allen
Martha Cheek
Jane Thompson
Eleanor Johnston
Frances Johnston
Margaret Woods
Mary Woods, Jr.
Mary Woods, Sr.
Susanah Jones
Livinia Woods
Hannah Kirkpatrick
Elizabeth Kirkpatrick
Jane Nelson
Catherine Gill
Margaret Murdock
Jane Tinnin
Nancy Tinnin
Elizabeth Currie, Sr.
Elizabeth Currie, Jr.
Margaret Currie
Rebecca Mebane
Elizabeth Mebane
Frances Mebane
Polly Tate
Margaret Tate
Patsy Tate

Charity Tate
Frances Tate
Margaret Tate
Jane Tate
Ann Tate
Margaret Thompson
Polly Allen
Elizabeth Dickson
Margaret Stanford
Rebecca Fossett
Elizabeth Fossett
Sarah Thompson
Mary P. Mebane
Ann Lynch
Sylvia Shaw
Milly White
Mary Cook
Margaret White
Eliza White
Frances White
Hannah White
Rebecca McAdams
Jane McAdams
Martha Freeland
Jane Clendenin
Elizabeth Paisley
Louisa Paisley
Martha Freeland
Margaret McDaniel
Parthena Ward
Ann Horn
Hannah Dickson
Margaret Anderson
Frances Scott
Martha Anderson
Frances Mebane
Margaret Shaw
Mary Wilson, Sr.
Mary Wilson, Jr.
Emely Wilson

May 1838

Joseph White
Randolph Mebeny

May 1838

Maria Bason
Temperance Roney
Catherine Roney
Harriet Steel
Narcissa Tate
Mary Cauch

Colored Males

Caesar, Wm. G.
Nathan, Jas. Jn.
Henry, Wm. K'k
Alfred, J. W.
Isaac, Grifis
Sam, J. B.
Lewis, J. F'd.

Colored Females

Fanny, Sm.G's
Fanny, Dr.
Eliza, S. K.
Culla, Js. Jn.
Ammica, E. J'n.
Jinny, J. A.
Charity, D. Me.
Patience, J'n F'r.
Phillis, J's W.
Nelly, D. W.
Lucy, S. G.
Jenny, R. A. estate
Sally, estate
Ann, P. F'r.
Nancy, S. G.
Charity, S. W.

1838

Ann, S. W.
Bridget, D. W.

APPENDIX E

CHURCH ROLL—1850

The following roll of members is given at the end of the first session book. Some of these are the same names which occur on the roll of 1838, but they are given here as they appear in the session book. The letter "c" appears before the colored members. In some cases they are given without the name of their owner.

David White
Elizabeth White
Samuel Scott
Nancy Scott

Jeremiah Bason
Elizabeth Cooler
Ann Royster
Samuel Nelson

Samuel White
Nancy White
Samuel Tate
Sarah Tate
John Scott
Margaret Scott
Stephen Glass
Elizabeth Glass
Samuel Kirkpatrick
Jane Kirkpatrick
Samuel Kerr
Jane Kerr
John Faucett
Stephen White
Isabella White
James A. Craig
Susanna Craig
Margaret Johnston
Alex Patton
Lavinia Patton
John Johnston
Charity Johnston
Joseph Tate, Sr.
Sarah Tate
Robert Dixon
Frances Dixon
Alvis Crawford
Alvis Cheek
Nancy Cheek
George Freeland
Isabella Freeland
John Freeland
Deborah Freeland
Thomas Faucett
Elizabeth Faucett
Richard C. Glass
Mary Christmas
James Patton, Jr.
Sarah Crawford
Rebecca Mebane
Joseph Freeland
Thomas Tate of Jos.
Eleanor Patton, Sr.
Margaret Patton
Joseph Tate, Jr.
Thomas Tate, Sen.
Mary Clendenin
Catherine Clendenin
Leonard Faucett
Catherine Roney
Joseph Thompson
Eleanor Turner
Hannah Turner
Jane Patton
Nancy Hodge
William McRorey
Martha Hodge
Jane Allen
Samuel M. White
Martha Cheek
Jane Thompson
Eleanor Johnston
Frances Johnston
Robert F. White
Margaret Woods
Mary Woods, Sen.
Mary Woods, Jr.
Susanna Jones
Lavinia Woods
Hannah Kirkpatrick
Elizabeth Kirkpatrick
Samuel Patton, Sen.
Jane Nelson
Catherine Gill
Margaret Murdock
Jane Tinnen
Nancy Tinnen
Elizabeth Currie
Elizabeth Currie, Jr.
Margaret Currie
Mary Couch
Henderson Scott

Elizabeth Mebane
Frances Mebane
Mary Tate
Margaret Tate
Patsy Tate
Frances Tate
Charity Tate
Margaret Tate
Jane Tate
Ann Tate
Margaret Shaw
Margaret Thompson
Polly Allen
Elizabeth Dixon
Margaret Stanford
Rebecca Faucett
Elizabeth Faucett
John White
Sarah Thompson
Mary Patterson
Ann E. Lynch
Sylvia Shaw
Amelia White
Mary Cook
Margaret White
Eliza White
Frances White
Hannah White
Rebecca McAdams
Jane McAdams
Martha Freeland
Jane Clendenin
Elizabeth Paisley
Louisa Paisley
Martha Freeland
Margaret McDaniel
Parthena Ward
Ann Horn
Hannah Dixon
Margaret Anderson
Martha Anderson
Henry Bason
William F. Bason
Josiah White
Randolph Mabery
Nancy Tinnen
Martha Mebane
Martha Craig
Mary J. Mebane
Cornelia Tinnen
c Caesar of Royster
c Nathan of Jas. Johnston
c Fanny of G. Class
c Fanny, Jr. of G. Class
c Henry of Hugh Kirkpatrick
c Alfred of Jas. White
c Eliza of G. Kerr
c Celia of Jas. Johnston
c Isaac Griffis
c Ammica of E. Johnston
c Sam of James Baker
c Jane of Jane Allen
c Lewis of Jas. Freeland
c Charity of D. Mebane
c Patience of John Faucett
c Phillis of Jas. White
c Nelly of D. White
c Lucy of Long
c Jane of R. Christmas
c Sally of R. Christmas
c Ann of R. Christmas
c Nancy of Long
c Charity of Samuel White
c Ann of Samuel White
c Bridget of D. Mebane
c Mary of Mrs. Allen
c Hannah of Jno. Tate
c Jerry of James White
c Elijah of Mr. Currie
c Ceily of Samuel Scott
c Eliza of John Johnston
John Nelson

Frances Scott
Frances Mebane, Sr.
Mary Gibson, Sr.
Mary Wilson, Jr.
Emily Wilson
Maria Bason-May 27, 1836
Temperance Roney
Catherine Roney
Harriet Steel
Narcissa Tate
Liticia Allen
Hannah Allen
Nancy Allen
Jane Dixon
Joseph Allen
Sarah Anderson
Margaret Hodge
Ellen Jane Tate
Frances Allen
Elizabeth Kirkpatrick
Joseph Bason, Jr.
Edward Faucett
George Faucett
William M. Faucett
Atelia Mebane
Ann Mebane
Mary Clendenin
George Gaskill
Benjamin Roney
Joseph Baker
c Lukey of Mrs. Faucett
c Esther of Jno. Bason
c John of Samuel White
c Nathan of Samuel White
Cornelia A. Scott
Nancy Scott
Martha Dixon
Frances Mebane
Susanna Baker
c Mariah
Sarah Roney

Nancy Nelson
Thomas Faucett
John M. Allen
Samuel Hodge, Jr.
Eliza Lynch
Mary Albright
Mary Tate
Mary Glass
Margaret G. Kerr
Elizabeth R. Glass
Geo. Allen
Addison E. Wilson
Joseph R. Tate
Joseph A. Tate
Robert W. Tate
Franklin White
James White
Alexander M. Woods
David M. Mebane, Oct. 27, 1844
Robert B. Mebane
David Thompson
James Johnston
Anna Allen, Sr.
Jane Mebane
Polly Shaw
Patsy Shaw
L. Dickson
Ann C. Mebane
Elizabeth M. White
Susan L. Gaskill
Drucilla Gaskill
Cornelia Cheek
Isabella Patton
Nancy Patton
Eleanor Patton
Malinda Craig
Mary Ann Lyncy
Eliza Ann Dickson
Joel M. Phillips
Geo. W. Crawford
Wm. A. Kirkpatrick

Cornelia Tate
Mary Ann Paisley
Huston Kirkpatrick
Nancy Freeman
Margaret Tate
Margaret Lashley
Jane Nelson
Eliza J. Kerr
c Patience
Calvin E. Graves, Oct. 23, 1843
David C. Russell
Elizabeth A. Tate, Jan. 10, 1844
Frances Tate
Elizabeth Mebane
Wm. R. Tate
George W. White
John H. Holt
Menice Wilson
Margaret Russell
c Eliza
Hugh Wilson
c Melala
c Daniel
c Dely
c Candace
c Sarah
c Patience
Capt. Wm. Johnston
George A. Russell
Wm. Tinnen Tate
c David

1846

James M. Johnston
Margaret Thompson
Elizabeth Woods
c Charity
c Charles
James S. Scott
Harriet Tate
Harriet Mebane
Mary Smith
Keziah E. Roberson
Hannah Kirkpatrick
Lurene E. Credle
John W. Fossett
Ezekiel C. Kirkpatrick
John Tate, Esq.
John C. Russell
Mary J. Allen
Henrietta Tate
Margaret Mebane
c Andrew
c Mary
c Phebe
c Hannah
c Winna
c Betsy
c Mary Jane
c Charles
c Mary Ann
c Melissa
c Melly

James W. Russell
c Ruben
c Polly
Henrietta Roberson
Calvin Scott
Benjamin F. Mebane
Catherine Bason
Barbara Bason
Elizabeth Roney
John Q. A. Mebane
Margaret E. Glass
Susan E. Kerr
Mary Ann Bason
Sarah Cheek, Oct. 27, 1850
Stephen A. White, Oct. 26, 1851

Number of white members, Jan. 1852 is 162, blacks, 43.

APPENDIX F

CHURCH ROLL—1961

The following roll is given by families, listing names of children.

Albright, Mrs. Cad A.
Albright, Miss Lesta
Albright, W. Herbert
Albright, Miss Annie Laurie
Albright, Daniel
Albright, T. Elmo
Albright, Mrs. T. Elmo
  Sandra
  Barry
  Eric
Albright, James E.
Albright, Mrs. James E.
  James Jr.
  Eva
  Boyce
Albright, W. Linwood
Albright, Mrs. W. Linwood
  Billy
  Carol
  Lynn
Allen, Luther
Allen, Mrs. Luther
Atkinson, Mrs. William
Baker, Mrs. Edward
Baker, Mrs. John
Barnes, Jackie
Barnes, Miss Dianne Betty
Bason, George S.
Bason, Mrs. George S.
  George S. Jr.
Biggerstaff, Ralph L.
Biggerstaff, Mrs. Ralph L.
Brown, Mrs. A. I.
Burgess, Delmer
Capps, Curtis
Capps, Mrs. Curtis
  Cathy
  Karen
Carrington, Mrs. George
Carter, Roy

Carter, Mrs. Roy
  Cindy
  Vickie
Caviness, Ernest
Caviness, Mrs. Ernest
  Grady
Clarke, Mrs. Jesse
Cole, Mrs. Sam
Couturier, Mrs. V. E.
Covington, Charles H.
Covington, Brodie C.
Covington, Mrs. Brodie C.
  Brodie Charles
Covington, Dewey
Covington, Mrs. Dewey
Covington, Neel
Covington, Mrs. Neel
Covington, Miss Martha Lee
Covington, Jim
Covington, Mrs. Jim
  David
  Jimmy
Covington, W. F.
Covington, Mrs. W. F.
  Fenton
  Jean Carol
  Kathy
Covington, Mrs. James
Covington, Jimmy
Covington, Richmond
Covington, Joe
Cox, C. N.
Cox, Mrs. C. N.
  Betty Gray
  Susie
Culberson, Mrs. C. A.
Culberson, Henry
Daniels, Mrs. Harold
Dilkes, Robert Warren
Dixon, Frank
Dixon, Mrs. Frank
Dixon, Donald
Dixon, Mrs. Donald
Dixon, John Troy
Dixon, Mrs. John Troy
  Dorothy Ellen
  Mildred
  Roberta
  Carol
Doss, Howard C.
Doss, Mrs. Howard C.
  Ann
  John
Doss, Miss Nancy
Doss, Jerry
Doss, Mrs. Jerry
Doss, Neil
Doss, Virgil
Doss, Mrs. Virgil
  Timothy
  Lyndon
Dunn, Joe
Dunn, Mrs. Joe
  Nancy
Ellis, Charles N.
Ellis, Mrs. Charles N.
Evans, Eugene J.
Evans, Mrs. Eugene J.
Evans, Roy A. Sr.
Evans, Mrs. Roy A.
Evans, R. A. Jr.
Evans, Mrs. R. A.
  Jimmy Kenneth
Farrell, Hal
Farrell, Mrs. Hal
  Danny
Farrell, J. W.
Farrell, Mrs. J. W.
  Jimmy
  Tommy
Faucette, John
Faucette, Mrs. John
  Dorothy Lee
  James

Fleming, Mrs. N. N. Sr.
Fleming, Miss Mary Rosa
Fleming, N. N. III
Fleming, Mrs. N. N.
Florence, Sam
Florence, Miss Linda
Freshwater, Chester
Freshwater, E. Kerr
Freshwater, Mrs. E. Kerr
  Susan Elaine
  Ruth Ann
  Eddie
Gibson, Mrs. J. T.
Gibson, Norman
Gibson, Mrs. Norman
  Carolyn
  Chester
  Dickie
  Sandra
  Nancy
Glosson, C. S.
Glosson, Mrs. C. S.
  Linda
Graves, Autry
Graves, Mrs. Autry
Graves, Mrs. Bright
Graves, Page
Graves, Mrs. Page
Gumm, Roy M.
Gumm, Mrs. Roy M.
  Billy
  Donald
  Rae Vone
  Tommy
Haire, Robert
Haire, Mrs. Robert
Hadley, Miss Doris
Hoggard, Mrs. Frank
Holmes, Mrs. A. W. Sr.
  Darrell
  Carolyn
  Judy
Holmes, A. W. Jr.
Holmes, Mrs. A. W.
  Cheryl
  Sydney
  Gary
Holmes, Carl
Holmes, Mrs. Carl
Holmes, William
Holmes, Mrs. William
  Ernest
  Shirley
Ingold, Mrs. Dace
Idol, W. P.
Idol, Mrs. W. P.
Isley, C. N.
Isley, Russell
Isley, Mrs. Russell
Johnson, Sidney
Johnson, Mrs. Sidney
Jones, Mrs. Ethel Squires
Kelly, Mrs. W. C.
Kerley, Jack
Kerley, Mrs. Jack
  Cynthia
Kersey, Miss Nannie
Kirkpatrick, H. E.
Kimrey, John
Kimrey, Mrs. John
  Richard
  Kemp
  Betty Jane
  Nell
King, Emmitt
King, Mrs. Emmitt
Kronberg, Rudolf
Kronberg, Mrs. Rudolf
  Viesturs
  Karlis
  Marita
Laird, Chambers G.
Laird, Mrs. Chambers G.
  Holt

Edith
Marguerita
Lancaster, Mrs. Robert
Catherine Ann
Mann, A. Harvey
Maultsby, Miss Gail
Maultsby, Miss Nancy
Maultsby, Miss Sarah
Betty
Drew
Vickie
Mebane, Mrs. Ava
Mebane, D. D.
Mebane, Mrs. D. D.
Mebane, R. C.
Mebane, Mrs. R. C.
Billy
Mebane, Bobby
Robert Fitch
Minor, Richard
Minor, Mrs. Richard
Murdock, David
Murdock, Mrs. David
McAdams, Mrs. W. G.
McAdams, W. T.
McAdams, Mrs. W. T.
McAuley, Mrs. D. D.
McCullough, Miss Gayle
McCullough, Mrs. Stanley
McGee, James
McGee, Mrs. John
McGee, Lloyd Hill
McGee, Mrs. Lloyd Hill
Gloria
Theressa
Sarah Jean
McGee, Randolph
Sharron
MacLean, Herman G.
MacLean, Mrs. Herman G.
Keith
Kathy
McPherson, B. A.
McPherson, Mrs. B. A.
Harold
McPherson, Mrs. W. K.
McPherson, Mrs. D. W.
McPherson, Bill
McPherson, Mrs. Bill
McPherson, Jerry
Neese, Howard C.
Neese, Mrs. Howard C.
Howard, Jr.
Ronald
Debbie
Overman, Gurney
Overman, Mrs. Gurney
Sylvia
Patterson, Gene
Patterson, Mrs. Gene
Patton, C. J., Jr.
Patton, Mrs. C. J.
Penny
Joel
Patton, Miss Flora
Patton, Sam
Pedelty, Clark
Pedelty, Mrs. Clark
Pedelty, Elwin
Pedelty, Mrs. Elwin
Vicki
Lea
Larry
Pedelty, Milton
Pedelty, Mrs. Milton
Steve
Penny
Connie
Pedelty, Russell
Pedelty, Mrs. Russell
Karen
Phillips, J. H.
Phillips, Mrs. J. H.

Ray, Dewitt
Ray, Mrs. Dewitt
  Barbara
  Rozelle
  Clarence
Rich, Haskell
Rich, Mrs. Haskell
  Emily Jo
  Bobby
  Tommy
Riddle, Claude H.
Riddle, Mrs. Claude H.
  Janet
Robertson, Mrs. Lonnie
Rowland, W. S.
Rowland, Benny
Scott, A. Hughes
Scott, Mrs. A. Hughes
  Charles
  Martha
Scott, Dewey G.
Scott, Mrs. Dewey G.
  Donald
  Patricia
  Ronald
  Terry
  Steve
Scott, Henry A.
Scott, Mrs. Henry A.
  Henry A. Jr.
  Nancy
Scott, Paisley W.
Scott, Mrs. Paisley W.
  Ann
  Edwin
  Elizabeth
  Sarah
  Jane
  Stephen
Scott, Ralph H.
Scott, Mrs. Ralph H.
Scott, R. Henderson, Jr.
Scott, Mrs. R. Henderson
  Betsy
  Carolyn
  Ralph
  Marie
Scott, Dr. Floyd S.
Scott, Mrs. W. Kerr
Scott, Robert
Scott, Mrs. Robert
  Mary
  Meg
  Susan
  Kerr
Shambley, Miss Carol Ann
Smith, Odel
Smith, Mrs. Odel
  Karen
Smith, Philip
Smith, Mrs. Philip
Smith, Lee
Smith, Mrs. Lee
Stout, Clarence
Stout, Mrs. Clarence
  Debbie
  Lucy
  Geniene
Stuart, Donald
Stuart, Mrs. J. R.
Sutton, Gerald
Sutton, Mrs. Gerald
  Laura
  Marie
  James
Sykes, Mrs. O'Neal
Teer, Bernard
Teer, Hartsell
Teer, Myron
Terrell, Mrs. Alfred
Terrell, Otis

Terrell, Mrs. Otis
  William Russell
Turner, Mrs. A. L.
Turner, Richard
  Jerry
  Bobby
Turner, Mrs. Gayland
Turner, John
Turner, Miss Nellie
Tyson, Mrs. C. M.
Warr, Edgar
Warr, Mrs. Edgar
Webster, Henry
Webster, Mrs. Henry
  Faye
  Nancy
Webster, L. R.
Webster, Mrs. L. R.
Webster, Robert N.
Webster, Mrs. Robert N.
  David
  Jane
Webster, Thomas H.
Webster, Ralph
Webster, Mrs. Ralph
  Patricia
  Clyde
  Stanley
  Betsy
Wells, C. P.
Wells, Mrs. C. P.
  Sara Lane
  Cyrus
Whitfield, J. A.
Whitfield, Mrs. J. A.
  Jimmy
Whitfield, Miss Sarah
Whittmore, Mrs. Kennon
Wiggins, Mrs. Rosalie
Wilson, J. Clay
Wilson, Mrs. J. Clay
  Clara Jo
  Arnold
Wilson, Harry
  Shelia Ann
Wilson, L. Eugene
Wilson, Mrs. L. Eugene
Woods, Gilly L.
Woods, Mrs. Gilly L.
  Gwen
  Sharon
Wood, John
Wood, Mrs. John
  Larry
Young, Mrs. Charles
Young, Mrs. Richard
  Roger
Zachary, Fleming
Zachary, Mrs. Fleming
  Lewis
  Angela

APPENDIX G

STATISTICAL GROWTH OF THE CHURCH

Growth in Church membership, Sunday school enrollment and contributions.

YEAR	MEMBERSHIP	S. S. ENROLLMENT	CONTRIBUTIONS
1846	250		
1847	253		
1848	253		
1849	253		
1850	253		

1851	222		
1852	204		
1853	222		
1854	239		
1855	237		
1856	232 (43 colored)		
1857	235 (43 colored)		
1858	221 (30 colored)		
1859	237 (31 colored)		
1860	224 (35 colored)		
1870	173	80	$ 444
1875	150	100	710
1880	189	40	443
1885	175	60	930
1890	180	65	507
1895	198	80	418
1900	225	78	739
1905	220	95	670
1910	194	93	720
1915	226	168	1306
1920	264	94	678
1925	248	242	12127
1930	236	187	2795
1935	245	180	2578
1940	305	194	3465
1945	332	176	10753
1946	333	196	9609
1947	357	213	13003
1948	368	230	13463
1949	383	235	12589
1950	381	233	52467
1951	404	267	24341
1952	400	282	18282
1953	419	356	20218
1954	315	311	26861
1955	328	344	20414
1956	342	360	29555
1957	371	383	32189
1958	372	339	40983
1959	383	361	41178
1960	378	355	32083

APPENDIX H

SUNDAY SCHOOL SUPERINTENDENTS

The first mention of a Sunday school is in the minutes of February 10, 1838, of the session, when Samuel Kerr was appointed a delegate to the Orange County Sunday School Society.

On March 24, 1838, the sessions of Hawfields and Cross Roads churches took steps to have their pastor (Mr. Currie) made a life member of the American Sunday School Union.

On March 24, 1874, the session made its first report on the Sunday school to presbytery, but no mention is made of a superintendent.

The minutes of the session mention the following superintendents and the date of their election. This list may not be complete because the yearly reports of the session to presbytery in the early days do not always make mention of the Sunday school or record the election of a superintendent.

Dr. Alexander Wilson	March 31	1878
T. C. Johnston and George W. White	April 30	1880
George W. White	July 17	1884
A. V. Craig	March 19	1894
E. C. Turner	March 31	1900
R. W. Scott	March 31	1902
A. V. Craig	April 9	1905
A. V. Craig	March 31	1906
E. C. Turner	March 31	1907
J. R. White	April 7	1908
J. R. White	March 31	1910
J. S. Gibson	April 10	1912
J. P. Kerr	April 4	1913
J. R. White	April 7	1915
E. C. Turner	Nov. 26	1917
R. W. Scott	April 10	1918
W. Kerr Scott	April 20	1919
Edward G. Kerr	March 17	1922
E. C. Turner, Jr., Asst.	April 9	1923
Edward G. Kerr	April 11	1925
Edward G. Kerr	April 4	1926
Edward G. Kerr	April 11	1927
Edward G. Kerr	April 14	1928
R. C. White	April 9	1929
David McPherson	March	1930

David McPherson	March 10	1931
J. Earl Covington	April 5	1932
J. Earl Covington	April 8	1936
J. Earl Covington	April 2	1939
J. Earl Covington	March 9	1940
J. J. Fenton, Jr.	April 8	1941
J. J. Fenton, Jr.	March 30	1942
J. J. Fenton, Jr.	April 6	1943
E. J. Evans	Feb. 20	1944
H. C. Doss	March 31	1946
H. C. Doss	March 31	1947
R. C. Mebane	April 4	1948
R. C. Mebane	March 27	1949
H. G. McLean	August 1	1954
Dewey Scott	March 11	1958

APPENDIX I

WOMEN OF THE CHURCH

The earliest records obtainable indicate that the Ladies Missionary Society was organized by Mrs. S. H. Chester on May 25, 1885, and that she was the first President.

Mrs. Goodman changed the name to the Woman's Auxiliary and served as the first President. She also attempted to hold regular monthly meetings.

Mrs. Barclay reorganized the Auxiliary and started the circle plan. She also organized a young woman's circle and a girl's circle but these ceased to meet after a few months.

Early Presidents of the Woman's Auxiliary:

Mrs. A. H. Mann
Mrs. N. N. Fleming
Mrs. J. J. Fenton, Jr.
Mrs. J. W. Ferrell
Mrs. J. H. Phillips
Mrs. N. N. Fleming

Presidents of the Auxiliary and Woman of the Church since 1939:

1940—Mrs. W. Kerr Scott
1941—Mrs. J. H. Phillips
1942—Mrs. J. H. Phillips
1943—Mrs. L. R. Webster
1944—Mrs. L. R. Webster
1945—No report
1946—Mrs. R. C. Mebane
1947—Mrs. R. C. Mebane
1948—Mrs. J. H. Phillips
1949—Mrs. J. H. Phillips
1950—Mrs. J. H. Phillips
1951—Mrs. R. C. Mebane
1952—Mrs. George Bason
1953—Mrs. George Bason

1954 — Mrs. Kerr Freshwater
1955 — Mrs. Kerr Freshwater
1956 — Mrs. Eugene Wilson
1957 — Mrs. Eugene Wilson
1958 — Mrs. Robert N. Webster
1959 — Mrs. Bob Webster
1960 — Mrs. H. C. Doss

APPENDIX J

YOUNG PEOPLE'S ORGANIZATION

It is generally believed that Mrs. Chester started an organization for the young girls of the congregation called "Sunbeams," but no mention is made of such an organization in the minutes of the session until Dr. Mebane's pastorate. During his ministry the narrative reports to presbytery list the following as presidents of the Sunbeams.

1907 — Margaret Scott
1908 — Agnes White
1909 — Esther Covington
1910 — Mildred White
1911 — Mattie Gibson

Those who acted as leaders or advisers to the Sunbeams were Miss Mamie Scott, Miss Frank White, and Miss Lizzie Foust.

During Mr. Goodman's pastorate, the "Christian Endeavor" was organized. No mention of those who acted as presidents is given in the narrative reports of the session for the next fourteen years, but the following young people are known to have acted as presidents of the Christian Endeavor. These young people did not necessarily serve in the order in which they are given here.

Kerr Scott
Walter Mann
Ernest Turner
Charlie Gibson
Ed McPherson
Dave McPherson
Herbert Thornton
Anice Thornton
Mildred White
Mary White
Mona Covington
Esther Covington
Dewey Covington
Mattie Gibson

During Mr. Fleming's pastorate the Christian Endeavor was reorganized as "The Young People of the Church," and the following young people served as president of this organization.

1925 — Lamont Dixon
1926 — Mrs. D. W. McPherson
1927 — John Turner
1928 — Baxter McPherson
1929 — Lois Covington
1930 — Mary Rosa Fleming

1931 — James Evans
1932 — J. W. Phillips
1933 — Pearl Kimrey
1934 — Dewey Covington, Jr.
1935 — Coleman Sykes
1936 — James Albright
1937 — Alma Covington
1938 — Jessamine Fleming
1939 — Martha Lee Covington
1940 — Ruth Webster
1941 — Jean Mann
1942 — Bill Covington
1943 — Bob Webster
1944 — Robert Scott
1945 — Ruby Lea Webster
1946 — Henderson Scott
1947 —
1948 — Jim Covington
1949 — Ann Fenton
1950 — Monie Gibson
1951 — Benny Covington
1952 — Peggy Covington
1953 — Kent Mann
1954 — Sara Mann
1955 — Gratha Mae Caviness
1956 — Bill McPherson
1957 — Donald Johnston
1958 — Ronald Scott
1959 — Roe Vone Gumm
1960 — Ann Doss

APPENDIX K

HAWFIELDS' CONTRIBUTION TO THE MINISTRY

William Hodge: Hawfields and Cross Roads Presbyterian churches.

Charity White: wife of William Hodge.

Robert Tate: pioneer minister in New Hanover and Duplin counties (see W. H. Foote, *Sketches of North Carolina,* p. 180).

Hugh Shaw: a "Sketch of the History of Hawfields Church," by Mary Wilson, dated September 15, 1857, lists Hugh Shaw as one of Hawfields' contributions to the ministry. He was licensed by Orange Presbytery along with E. B. Currie and others in March, 1801.

Nancy Mebane: wife of William D. Paisley, minister of Hawfields and Cross Roads churches (see text, Chapter VI).

Herbert S. Turner: Bethel Presbyterian Church, Staunton, Virginia, 1919-1947; Professor of Religion and Philosophy, Mary Baldwin College, Staunton, Virginia, 1947-1962.

J. Walter Mann: Galax Presbyterian Church, Galax, Virginia, 1922-1923; Ashboro Presbyterian Church, Ashboro, North Carolina, 1923-1924; Efland Presbyterian Church, Efland, North Carolina, 1925-1926; the Eno group of churches, Hillsboro, North Carolina, 1926-1941; the Third Creek group of churches, Concord Presbytery, 1941-1944; Antioch Presbyterian Church, Fayetteville Presbytery, 1944-1950; the Caswell group of churches, Wilmington Presbytery, 1950-1951.

Esther Covington: wife of J. Walter Mann.

Arthur Vann Gibson: Westminster Presbyterian Church, Whiteville, North Carolina, 1927-1933; First Presbyterian Church, Sanford, North

Carolina, 1933-1943; Morningside Presbyterian Church, Atlanta, Georgia, 1943——.

Lacy Vance McPherson: Perry Presbyterian Church, Perry, Missouri, 1931-1938; St. Charles Presbyterian Church, St. Charles, Missouri, 1938-1944; Higginsville Presbyterian Church, Higginsville, Missouri, 1944-1946; Taylorsville Presbyterian Church, Taylorsville, North Carolina, 1955——.

James J. Watkins: Hurly Presbyterian Church, Hurly, Virginia, 1958——.

Jean Mann: wife of James J. Watkins.

Olson Pemberton, Jr.: Olson Pemberton might be called a grandson of Hawfields Church. He is the son of Anice Thornton Pemberton, who grew up in the Hawfields community and was an active leader in the young people's work. Mr. Pemberton is a missionary of the United Presbyterian Church of America to Brazil.

Russell Booth Fleming: Natalia Presbyterian Church, Natalia, Texas, 1948; St. Andrews group of churches, Sanford, North Carolina, 1948-1951; West Haven Presbyterian Church, Rocky Mount, North Carolina, 1951-1958; Western Boulevard Presbyterian Church, Raleigh, North Carolina, 1958——.

APPENDIX L

MILITARY SERVICE, WORLD WAR I

Tom Barclay
Jennings Bason
Jere Bason
Sam Bason
Battle Burgess
Viola Covington
Lawrence Dixon
Albert Gibson
Julian Gill
Edwin Scott (died in service)
Henry Scott
Floyd Scott
Kerr Scott
Frank Thornton
Herbert Thornton
Roland Webster
Robert White

MILITARY SERVICE, WORLD WAR II

Elmo Albright
Linwood Albright
J. C. Andrews
John R. Bagwell
Roland Burgess
Dewey Covington, Jr. (killed in action)
William Covington
Frank Culberson
Marvin Dixon
John Troy Dixon
James Elliott
James Evans

Roland Evans
Kerr Freshwater
L. A. Gibson
Norman Gibson
Willie Graves
Colon Isley
Eugene Isley
John William Isley
William Johnston
Myron Mora
J. W. Phillips
Evelyn McAdams
Maggie McPherson
Walter McPherson
Woodrow McPherson
Paisley Scott
Tommy Stuart
Clyde Turner
Ernest Turner
Frances Turner
Jack Turner
Daniel Webster
Betty Webster
Robert Webster
Ruth Webster
J. B. Way

NOTES

CHAPTER I

1. John Lawson, *History of North Carolina* (Charlotte, N.C.: Observer Printing House, 1903), p. 29.

2. Hugh Lefler and Paul Wager (eds.), *Orange County, 1752-1952* (Chapel Hill, N. C.: The Orange Printshop, 1953), p. 1.

3. Douglas L. Rights, *The American Indian in North Carolina* (Winston-Salem, N.C.: John F. Blair, 1947), p. 252.

4. Lawson, *History of North Carolina,* pp. 29-30.

5. Rights, *The American Indian,* p. 250.

6. Douglas L. Rights and William P. Cumming, *The Discoveries of John Lederer, with Unpublished Letters by and about Lederer to Governor John Winthrop Jr.* (Charlottesville, Va.: The University of Virginia Press, 1958), pp. 26-28.

7. Lawson, *History of North Carolina,* p. 29.

8. William L. Saunders (ed.), *The Colonial Records of North Carolina* (Raleigh, N.C.: Published under the supervision of the trustees of the public libraries, by order of the General Assembly. P. M. Hale, State Printer, 1886), III, 194.

9. John Brickell, *The Natural History of North Carolina* (Dublin, 1737; Raleigh, N.C.: Printed by the authority of the trustees of the public libraries, 1911), p. 11.

10. William K. Boyd, *William Byrd's Histories of the Dividing Line between Virginia and North Carolina with Introduction and Notes* (Raleigh, N.C.: The North Carolina Historical Commission, 1929), pp. 168, 196.

11. *Ibid.,* p. 206.

12. *Ibid.,* p. 286 ff.

13. Lawson, *History of North Carolina,* p. 29.

14. Rights, *The American Indian,* pp. xi, 110.

15. *Ibid.,* p. 251.

16. Rights and Cumming, *The Discoveries of John Lederer,* pp. 26-28.

17. Rights, *The American Indian,* p. 123.

18. Boyd, *William Byrd's Histories,* p. 218; see also Samuel A. Ashe, *History of North Carolina* (Greensboro, N.C.: Charles L. Van Noppen, 1908), I, 86.

19. Rights, *The American Indian,* p. 122; see also James Mooney, "Siouan Tribes of the East," *Bulletin No. 22* (Washington D.C.: Bureau of American Ethnology, n.d.); James B. Griffin (ed.), *Archaeology of Eastern United States* (Chicago: The University of Chicago Press, 1952).

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INDEX

Abbott, Ruth, 213
Albright, Berta, 217
Albright, C. A., 218
Albright, Cad, 61, 218
Albright, Mrs. Cad, 229
Albright, Elmo, 270
Albright, Jacob, 82
Albright, James, 249, 269
Albright, Jeremiah, 156
Albright, John, 40
Albright, J. F., 166
Albright, James Scott, 203
Albright, J. T., 169
Albright, Linwood, 216, 248, 270
Albright, Sally, 217
Albright, William Herbert, 216, 218, 248
Alderman, Edwin A., 179
Alexander, J. C., 167
Alexander, Joseph, 56, 67, 68, 203
Alexander Wilson Academy, 146, 147
Alexander Wilson High School, 201
Allen, George, 40, 123, 246
Allen, George, Jr., 111
Allison, James, 100
Allison, Richard, 36
Allyn, George, 20
Anderson, Andrew, 41
Anderson, Ella, 182, 184
Anderson, James, 40
Anderson, John, 32, 34, 39, 47, 149
Anderson, Henry, 40
Anderson, Mary, 53
Andrews, J. C., 270
Annan, Robert, 49
Atkinson, Josephy M., 159
Aycock, Governor Charles B., 179, 181-83

Bacon, Nathaniel, 11
Bagwell, John R., 270
Baird, C. A., 187
Baird, Mary Watkins, 202
Baker, John M., 187, 192, 196, 219, 247, 249
Baker, Joseph, 100, 245
Baker, J. W., 218
Baker, Styles, 219
Baker, W. M., 227
Balch, Hezekiah, 67, 68, 203, 209
Balch, Hezekiah James, 68, 93, 203, 209
Ballentine, L. Y., 239
Barton, Harry, 206
Barclay, Edna, 197
Barclay, Frank, 197
Barclay, Jonas, 197-200, 204
Barclay, Mrs. Jonas, 198
Barclay, Julia, 197
Barclay, Laura, 197
Barclay, Louisa Rhorer, 197
Barclay, Thomas, 197, 270
Barclay, Thomas P., 197
Bason, Barbara, 156
Bason, Elizabeth, 205
Bason, George S., 218, 224, 249
Bason, Mrs. George, 267
Bason, Ida, 205, 217
Bason, Jacob, 36
Bason, Jennings, 270
Bason, Jere, 195, 222, 270
Bason, Jeremiah, 247
Bason, John, 40
Bason, John W., 166, 187, 188, 246, 247, 249
Bason, Joseph, 136
Bason, Kate, 205
Bason, Rosa, 217
Bason, Sam, 270
Bason, W. H., 167, 168, 187, 195, 196
Bason, William, 197, 217, 249

Benton, Jesse, 61
Benton, Thomas Hart, 132
Biggerstaff, Ralph, 249
Bingham, Robert, 133
Bingham, William, 132, 133, 160
Bingham, William James, 133
Blue, Lena, 184
Boyce, William M., Jr., 200
Boyd, J. A., 227
Bowman, James, 116
Bradshaw, Fannie, 178
Brickell, John, 5, 13
Brooks, Eugene C., 183
Broughton, Governor J. Melville, 219, 240
Brown, Alfred I., 248
Brown, Lizzie, 178
Brown, William, 192
Buchanan, Danny, 228, 241
Buchanan, Martha, 228, 241
Buchanan, Ralph L., ix, 226-41 *passim*
Buchanan, Mrs. Ralph L., 241
Burgess, Battle, 270
Burgess, Roland, 270
Burnt Shop, 146
Burke, Governor Thomas, 87
Burrington, Governor George, 4, 21
Butler, John, 41, 61, 80-89 *passim*
Butler, William, 41, 63
"Buzzard's Roost," 146
Byrd, William, 4-7, 17, 33, 38

Caldwell, David, 56, 59, 62-68 *passim*, 98-116 *passim*, 203, 209
Caldwell, Harry B., 233
Caldwell, Samuel C., 100
Campbell, Fanny, 172
Campbell, James, 55, 67
Capps, Curtis, 235, 249
Carrington, Elizabeth Scott, 231
Carter, Bettie G., 187
Carter, W. F., 208
Caruthers, E. W., viii, 81, 105, 137
Caswell, Richard, 70, 81, 89
Cates, Howard, 142
Caviness, E. L., 249
Caviness, Gratha, 269
Chavis, Lawson, 184
Cheek, James P., 247
Chester, Caroline Yemans, 168
Chester, Charles, 168
Chester, S. H., 167-72, 203
Child, Thomas, 42
Christie, John W., 230
Christmas, Nathaniel, 40
Church Roll before 1800, 250
Church Roll, 1800-1820, 250
Church Roll, 1838, 251
Church Roll, 1850, 254
Church Roll, 1961, 259
Churton, William, 42
Clendenin, Charles, 41
Clendenin, John, 87
Clendenin, Joseph, 36
Clendenin, Rose, 26
Clendenin, William, 40, 156
Clinton, Charles, 25
Coble, C. P., 207
Coble, Mrs. Jerome, 195
Cook, G. L., 172
Coppedge, W. R., 175, 176
Cornwallis, Lord, 19, 60, 83-85, 87, 118
Covington, Alma, 269
Covington, Benny, 269
Covington, Bill, 269
Covington, B. C., 231, 248
Covington, Mrs. C. D., 213
Covington, Dewey, 184, 192, 268
Covington, Dewey, Jr., 219, 269, 270
Covington, Esther, 189, 192, 268, 269
Covington, James, 247, 249, 269
Covington, James C., 218
Covington, J. E., 225, 227, 246, 267
Covington, J. W., 147, 219, 224, 235, 246, 248
Covington, Mrs. J. W., 219, 235
Covington, Lois, 268, 269
Covington, Mona, 192, 268
Covington, Peggy, 269
Covington, Ruth, viii, 177
Covington, William, 270
Covington, W. F., 247
Covington, W. H., 248
Covington, Viola, 270
Coxe's Mill, 88
Craig, A. V., 166, 175, 187, 246, 266
Craig, D. I., 31, 34, 35, 82, 93, 199, 202, 205
Craig, James, 93
Craig, James A., 125, 128, 129
Craig, John W., 157
Craig, William, 34, 35, 40
Craige, James A., 245
Craige, William, 22
Craighead, Alexander, 55
Criswell, James, 56, 64, 66, 68, 203, 209
Crittenden, C. C., 219
Crutchfield, J. E., 178
Culberson, Frank, 270

Culbertson, Clara Lee, 175
Culbertson, Frances Ruth, 175
Culbertson, Lucy Knox, 175
Culbertson, Mary, 175
Culbertson, R. W., 174-76, 185, 186, 204, 208
Cummins, Jane, 143
Currie, A., 160, 162, 203
Currie, E. B., 105, 115-138 *passim*, 203
Curtis, George, 169

Davies, Samuel, 52-54
Davidson, Robert, 99
Day, Frances, 119
DeBoog, Hendrik, 80
DeBow, Banga, 90
DeBow, John, 79-92 *passim*, 99, 125
DeBow, Lucy, 91
DeBow, Solomon, 80, 91, 111
DeBow, Stephen, 91
DeKalb, Baron, 82
Denny, Mary Ann, 103
Dick, J. T., 196, 197, 246
Dixon, Holt, 189
Dixon, Frank, 248
Dixon, James, 100
Dixon, Josiah, 42
Dixon, J. T., 247, 248, 270
Dixon, Lamont, 268
Dixon, Lawrence, 270
Dixon, Martha, 143
Dixon, Marvin, 270
Dixon, Pleasant, 247
Doak, Samuel, 43
Dobbs, Arthur, 7
Doddridge, Joseph, 37, 38
Doll, Jacob, 169
Doss, Ann, 269
Doss, H. C., 247, 248, 267
Doss, Mrs. H. C., 242, 268
Dudley, Harold J., 230
Dupey, T. D., 178

Edwards, Jonathan, 97
Elliott, James, 270
Ellis, Charles, 196
Ellis, C. N., 248
Ellis, Governor John W., 151
Ellis, Rachel, 232
Enoch, James, 126
Erwin, Robert, 119
Evans, Eugene, 246, 248, 267
Evans, Ina, 183
Evans, James, 269, 270
Evans, Roland, 271

Fanning, Edmund, 22, 43, 57, 59, 69
Fanning, David, 87
Farrell, Hall, 249
Farrell, Hazel, 218
Farrell, J. W., 235
Farrell, J. W., Sr., 248
Farrell, Mrs. J. W., 218, 235, 267
Farrell, Will, 248
Fenton, Ann, 269
Fenton, J. J., 248
Fenton, J. J., Jr., 218, 224, 246, 267
Fenton, Mrs. J. J., Jr., 267
Files, Wade, 248
Fisher, Samuel, 25
Fitzgerald, J. H., 160
Fleming, Jessamine, 211, 269
Fleming, Lucy Loman, 211
Fleming, Mary Rosa, 211, 268
Fleming, Mary Rosa Wetmore, 212
Fleming, N. N., Jr., 207, 211-31 *passim*
Fleming, Mrs. N. N., Jr., 213, 214, 267
Fleming, N. N. III, 211, 230-47, *passim* 248
Fleming, Russell, 211, 225, 230, 235, 270
Fleming, Willis Krider, 211
Foote, W. H., 79, 108, 131, 138
Fort Christanna, 12
Faucette, James, 41, 92
Faucette, John, 141, 245
Faucette, Robert, 41, 92
Faucette, William, 92
Foust, James, 92
Foust, John, 141
Foust, Mrs. John, 195
Foust, Robert, 92
Foust, William, 42
Franklin, Benjamin, 30, 96
Freeland, Deborah, 143
Freeland, George, 143
Freeland, Isabella, 143
Freeland, James, Jr., 40
Freeland, Martha, 143
Freeland, Thomas, 40
Freeman, Mary, 143
Freshwater, John Henry, 247
Freshwater, Kerr, 231, 249, 271
Freshwater, Mrs. Kerr, 268
Freshwater, Thadius, 157

Gales, Joseph, 145
Garner, J. S., 206, 207, 211

Gardner, Governor O. Max, 221
Gates, General Horatio, 83
Gattis, William, 136
Gibson, Albert, 270
Gibson, Arthur Vann, 219, 230, 234, 269
Gibson, Calvin, 156
Gibson, Charlie, 192, 268
Gibson, John Henry, 216
Gibson, Joseph S., 156, 188, 196, 212, 246, 266
Gibson, L. A., 271
Gibson, Mattie, 189, 192, 268
Gibson, Monie, 269
Gibson, Moses, 128
Gibson, Norman, 271
Gibson, Robert, 227
Gibson, Robert W., 248
Gibson, William J., 187, 247, 249
Gilbraith, Andrew, 36
Gilbraith, James, 36
Gilbraith, John, 36, 41
Gilbraith, William, 36, 41
Gill, Julian, 248, 270
Gill, Samuel, 245
Gill, Thomas, 245
Glass, Stephen, 136, 146, 245
Glenn, Governor, R. B., 189
Goodman, Grace, 217
Goodman, J. W., 195-97, 199, 205
Graham, Billy, 107
Graham, Frank P., 237
Graham, W. A., 221
Granville, Earl of, 20-22, 34, 39, 42, 58
Granville Hall, 73
Graves, Calvin, 142
Graves, Willie, 271
Greene, General Horatio, 119, 83, 85, 118
Gretter, John A., 143
Grier, James, 117
Gumm, Ray M., 247
Gumm, Roe Vone, 269

Hall, Creola, 213
Hall, James, 68
Hammer, Robert, 143
Hansel, Cary, 200
Hansel, Elizabeth, 200
Hansel, Elva, 200
Hansel, Ernest, 200
Hansel, Harrison, 200
Hansel, Holmes, 200
Hansel, Margaret, 200
Hansel, M. E., 200, 201, 204-6
Hansel, Virginia, 200
Harrison, Richard, 76
Hart, John, 63
Hart, Thomas, 59, 61
Hart's Mill, 84, 118, 121
Hastings, John, 88
Haw old fields, 3, 11-21 *passim*, 31-35 *passim*
Hawfields Academy, 112
Hawfields Memorial Association, 192
Hawfields School, viii, 14, 182-84
Hermitage, 122, 126, 127
High Rock, 116
Hightower, Henry, 88
Hill, H. G., 199
Hodge, Abraham, 74
Hodge, George, 40
Hodge, James, 81
Hodge, John, 40
Hodge, Joseph, 88, 100, 127
Hodge, William, 40, 99-103, 109, 117, 203, 269
Hodges, Governor Luther, 240
Hodgin, Charles E., 227
Hogg, James, 61
Holden, Thomas H., 122
Holden, Governor Thomas H., 156, 157
Holmes, A. W., 229, 235
Holmes, Mrs. A. W., 229, 235
Holmes, W. C., 248
Holt, Banks, 183
Hughes, Mrs. Anne, 161
Hughes, Mrs. Anne E., 140, 141
Hughes, A. G., 136, 140-176 *passim*, 203
Hughes, Anne Hartwell, 140
Hughes Female Academy, 147
Hughes, Joseph Dunn, 140
Hughes, Mary Woods, 140
Hughes, Roland, 90
Humphrey, Hubert, 237
Hunter, Isaac, 94
Hunter, James, 35
Husband, Herman, 59, 116

"Indian John," 16
Indians: Akenatzy, 11; Catawba, 7, 15; Cherokee, 4, 7; Croatans, 10; Eno, 9, 10; Eno-Will, 17, 18; Occoneechee, 6, 11, 15; Saxapahaw, 3, 8, 9; Shackory, 8, 9; Sissipahaw, 3, 10, 16; Tuscaroras, 6-9, 18
Isley, Colon, 271
Isley, Eugene, 271
Isley, John W., 271
Isley, Julian A., 247

Jefferson, Thomas, 115
Johnson, Elmer D., 62
Johnson, Guion Griffis, 113
Johnson, Lyndon, 237
Johnston, Anna, 175
Johnston, Mrs. C., 169
Johnston, Craig, 235
Johnston, Donald, 269
Johnston, Elizabeth, 77
Johnston, Governor Gabriel, 36
Johnston, George, 40
Johnston, James, 136, 246
Johnston, J. C., 247
Johnston, John R., 157
Johnston, Robert, 41
Johnston, Samuel T., 216
Johnston, T. C., 168, 169, 246, 266
Johnston, William, 271
Johnston, William Craig, 235
Johnston, W. C., 247
Jones, Artelia, 178
Jones, Elizabeth Jane, 200
Jones, R. N., 152
Joyner, J. Y., 183

Karr, John, 36
Karr, Malcolm, 36
Kefauver, Estes, 237
Kennedy, Mrs. Walker, 85
Kerley, Jack, 249
Kerr, C. J., 247
Kerr, D. W., 246
Kerr, Edward G., 248, 266
Kerr, James, 40
Kerr, J. P., 194, 196, 223, 246, 266
Kerr, Mrs. J. P., 197
Kerr, Samuel, 136, 245
Kerr, W. C., 160
Kerr, William J., 158, 247
Kimrey, John D., 231, 246, 248, 249
Kimrey, Pearl, 269
Kinchner, William, 87
Kirk, George W., 156
Kirkland, William, 121
Kirkpatrick, Currie, 178
Kirkpatrick, Hunter, 163
Kirkpatrick, Samuel, Jr., 245
Kirkpatrick, Samuel, Sr., 245
Kirkpatrick, William, 156, 232
Knapp, Seaman A., 193
Kronberg, Rudolf, 232

Lacy, B. R., 230
Lacy, Drury, 76
Lacy, J. H., 176
Lake, Jacob, 90-93, 203
Lake, Lucy, 92
Land of Eden, 18, 33
Lane, Joel, 94
Lawson, John, 4, 6, 10-18
Lederer, John, 4, 9-12, 15
Lee, Robert E., 168
Lefler, Hugh T., 126, 144
Liberty Hall, 69
Linder, Frances Boland, 242
Lindsey's Mill, 88
Lingle, Walter L., 218, 229
Lofquist, William A., 242
Logan, James, 30
Long, Jacob A., 155
Long, O. F., 146
Long, W. S., 182, 183
Lynch, Thomas, 41, 141
Lytch, William E., 242

Mallett, Peter, 39
Mann, Harvey, 249
Mann, Mrs. Harvey, 267
Mann, Jean, 269
Mann, Kent, 269
Mann, Sara, 269
Mann, Walter, 192, 268, 269
Matton, Nettie, 191
Marshall, Chief Justice John, 96
Martin, Governor Josiah, 61, 89
Mason Hall, 124
Mason, James, 112
Mayberry, Jones, 228, 249
Mayberry, Mrs. Jones, 228
McAdams, Evelyn, 271
McAdams, Hugh, 41
McAdams, William, 157
McAden, Hugh, 47-68 *passim*, 203, 209
McAdo, Samuel, 101
McCorkle, Samuel, 68, 79
McCormick, Mary Catherine, 232
McCulloch, Henry, 21
McDaniel, William, 245
McDermaid, Angus, 108
McGee, William, 102
McGoogan, Flora Margaret, 228
McGready, James, 93, 98, 99, 101, 116, 138
McIver, Charles D., 179, 183
McLean, H. C., 249
McLean, H. G., 267
McLean, Malcolm, 184
McLean, Thomas G., 143
McMillan, Alexander, 81

McMillan, John, 98
McPheeters, William, 145
McPherson, Baxter, 248, 268
McPherson, B. A., 231
McPherson, Bill, 269
McPherson, Dave, 192, 246, 266, 268
McPherson, Mrs. Dave, 218
McPherson, Mrs. D. W., 268
McPherson, Ed, 192, 268
McPherson, Lacy, 230, 270
McPherson, Maggie, 271
McPherson, Walter, 271
McPherson, Woodrow, 271
McWhorter, Alexander, 50, 80
Mebane, Alexander, Jr., 87, 89, 94, 101, 124, 128, 131, 134
Mebane, Alexander, Sr., 35, 36, 40, 41, 42, 61, 81, 82, 119, 123, 186, 245
Mebane, Alice, 187
Mebane, Attelia, 159
Mebane, Banks, 208
Mebane, Benjamin F., 159, 208, 209, 246
Mebane, B. W., 167, 186-90, 202, 204
Mebane, Carter, 187
Mebane, Clarence R., 248
Mebane, David, 82, 125, 155, 246
Mebane, David Cummings, 186
Mebane, Elbridge, 245
Mebane Fair, 195
Mebane, Fanny, 159
Mebane, Frank, 145, 156
Mebane, George A., 136
Mebane, Giles, 132, 139, 144, 151
Mebane, James, 82, 113, 125, 127
Mebane, Jeannette, 131
Mebane, John, 82, 87, 104, 143
Mebane, Mrs. Lily Morehead, 208, 210
Mebane, Martha, 159
Mebane, Nancy, 104, 269
Mebane, Robert, 81, 88
Mebane, R. C., 246, 267
Mebane, Mrs. R. C., 227, 267
Mebane, William, 40, 82, 94, 186, 245
Mebane's Mill, 121
Melville, 146
Melville, Andrew, 146
Mesenheimer, K. M., 242
Micklejohn, George, 36, 66, 69
Millard, J. M., 211
Ministers, Pioneer, 46-49
Mitchell, James, 36
Mitchell, Robert, 178
Mitchell, Thomas, 36
Mollett, Peter, 104
Moore, Charles, 157
Moore, Roger, 104
Moore, Robert, 39
Moore's Creek, 80, 81
Mora, Myron, 271
Morgan, S. G., 187
Morrison, H. P., 242
Morrow, C. N., 51, 160-72 *passim,* 196, 203, 217
Morrow, Ellen, 163
Morrow, George W., 132
Morrow, John, 163
Morrow, Lexie, 186
Morrow, Martha, 143
Morrow, R. C., 218
Morrow, Rachel Thompson, 163
Morrow, William, 63
Mount Pleasant, 61
Mount Repose, 132
Murdock, Andrew, 35, 40, 82, 123, 127, 245
Murdock, Dave, 249
Murphey, Archibald D., 122-134 *passim,* 146, 148
Murphey, William, 146
Murray, Lucian H., 157

Nash, Frances, 22, 43, 59, 69, 86
Needham, James, 15, 16
Nelson, John, 246
Nelson, Samuel, 40, 245
Newlin, Alfred, 35
Newland, James, 142

Oldham, George W., 184, 189
Oldham, Mrs. George W., 184
Oldham, Thomas, 186
Olmstead, Frederick Law, 123
Outlaw, Wyatt, 156
Oxford Academy, 140

Padro, Juan, 8
Page, Walter Hines, 179, 180, 193
Paisley, Elizabeth, 143
Paisley, John, 103
Paisley, Mary A., 143
Paisley, Polly, 113
Paisley, William, 103, 104, 109, 112-116 *passim,* 136, 203
Parke, Robert, 26
Parker, E. S., 207
Pattillo, Anderson, 76
Pattillo, Ann, 52, 76

Pattillo, Henry, vii, 46, 51-80 *passim,* 93, 101, 148, 171, 203, 208, 209, 219
Pattillo, John Franklin, 76
Pattillo, Mildred (Milly), 76
Pattillo, Polly, 76
Patton, Alexander, 40, 156, 182, 187
Patton, Andrew, 40, 41
Patton, C. J., 249
Patton, Iola, 184
Patton, James C., 157
Patton, John A., 41, 167, 186, 246
Patton, Mrs. Julia, 196
Patton, Robert, 100
Patton, Samuel, 40, 156
Patton, William, 156, 157, 182
Pegram, Edna, 197
Pemberton, Olson, 270
Penick, P. T., 160, 162
Phillips, Charles, 159
Phillips, James H., 248
Phillips, Mrs. J. H., 267
Phillips, J. W., 269, 271
Pickard, Elijah, 104
Pickett, James, 104
Pioneer ministers, 46-49
Poe, Clarence, 222, 223
Pollock, George, 20, 39
Prather, Leonard, 105, 116
Prichard, J. H., 113
Proudfoot, James, 49
Pugh, James, 58
Puryear, William, 156

Rankin, John, 101, 102
Rankin, S. M., 208
Ray, David L., 143
Ray, Worth S., 52
Regulators, 57-70 *passim*
Rice, Mrs. John Holt, 56
Rich, Martha, 143
Richard, William, 54
Rigan, Mrs. Shanks, 218
Roan, Margaret, 35
Robinson, William, 46
Rochester, Nathaniel, 40, 61
Rogers, George, 186
Ross, Ann, 36
Ross, Betsy, 36
Ruffin, Thomas, 122-127 *passim,* 134, 148, 150, 151
Rumple, Jethro, 50, 110
Russell, Alexander, 245
Russell, David C., 142
Russell, Governor Daniel L., 180
Scott, Calvin, 143
Scott, Dewey, 249, 267
Scott, Edwin, 198, 219, 270
Scott, Elizabeth, viii
Scott, Floyd, 270
Scott, Frances, 143
Scott, George, 27
Scott, Henderson, 146, 156, 158, 173, 246, 249, 269
Scott, Henry A., 205, 240, 246, 270
Scott, Mrs. Henry A., 149
Scott, Hugh, 36
Scott, Hughes, 213, 248
Scott, Mrs. Hughes, 232
Scott, James, 41
Scott, James S., 143
Scott, Jane Armistead, 126
Scott, John, 36, 126, 143, 245
Scott, Margaret, 189, 194, 268
Scott, Martha, 143
Scott, Mrs. M. G., 196
Scott, Osborne, 232, 239
Scott, Paisley, 271
Scott, Ralph H., ix, 216, 219, 223, 225, 227-243 *passim,* 247-49
Scott, Mrs. Ralph H., 216, 218
Scott, Robert, 41, 249, 269
Scott, Roland, 242, 269
Scott, R. W., 169, 174, 181-207 *passim,* 216, 219-23, 231, 240, 246-49, 266
Scott, Mrs. R. W., 196, 198, 216, 217, 219, 229, 231, 235
Scott, Samuel, 245
Scott, S. F., 231
Scott, S. K., 166, 167, 172, 246
Scott, Thomas, 126
Scott, Sir Walter, 62
Scott, W. Kerr, 191-209 *passim,* 212, 217, 218, 222-25, 228-40 *passim,* 246, 247, 249, 266, 268, 270
Scott, Mrs. W. Kerr, viii, 236, 267
Scott, William, 40
Shafe, Charles, 218
Shafe, Mrs. Charles, 218
Sharp, Mrs. E., 169
Sharp, Robert, 247
Shaw, Hugh, 105, 269
Shaw, Joseph, 128
Shaw, M. M., 156
Shaw, Philip, Jr., 63
Shaw, Philip, Sr., 63
Shepperd, William, 118
Shelby, SuBette, 232
Shiver, N. C., 195

Simmons, Furnifold M., 179, 180
Simpson, John, 79
Smith, Byrd R., 203
Smith, Jacob Henry, 152, 160
Smith, Odel, 148, 249
Smith, Quincy, 124
Smith, Willis, 236
Soldier's Aid Societies, 152
Somer (Samer), Robert, 76
Spencer, Mrs. Cornelia, 153
Spencer, Nettie, 182
Spenser, Elihu, 50, 80
Spicemarrow Creek, 76
Sprague, William P., 56
Stanford, Richard, 128, 131, 132
Stark, Clark, 242
Steel, John, 88
Stegall, C. R., 218
St. Matthew's Parish, 36, 43, 66
Stockard, James, 87
Stockard, Sally, 147
Strand, Austin, 232
Strayhorn, Gilbert, 34, 35, 245
Strayhorn, John, 77
Strong, Hugh, 167
Strudwick, Edmund, 21
Strudwick, Fredrick N., 157
Strudwick, Samuel, 21-61 *passim,* 157
Strudwick, Sheppard, 205
Stuart, Tommy, 271
Summey, George, 165
Sunday, Billy, 107
Swain, Governor David L., 119
Sykes, Coleman, 269

Tarleton, Lieutenant Colonel Banistre, 85
Tate, Armstrong, 178, 246
Tate, Calvin, 35
Tate, James, 131, 245
Tate, Joseph, 169, 246
Tate, Robert, 101, 269
Tate, Samuel, 141, 245
Tate, William, 40
Taylor, John, 132
Terrell, Otis, 249
"The Oaks," 133, 163, 166
Thomas, Frances Gene, 242
Thomas, Harriet, 232
Thomas, James Roland, 242
Thomas, Samuel N., 242
Thompson, A. A., 156, 171, 178, 247
Thompson, Bertie, 178
Thompson, C. Kerr, 247
Thompson, Ida, 213
Thompson, John, 36, 46, 121, 125
Thompson, Lawrence, 42
Thompson, Robert, 63
Thompson, Samuel, 63
Thompson, Thomas B., 145, 158, 169, 247
Thompson, William, 157, 178
Thomson, John, 53
Thornton, Anice, 192, 268
Thornton, Frank, 270
Thornton, Herbert, 192, 268, 270
Trollinger, Ben, 144
Trollinger, Jacob Henry, 121
Trollinger's mill, 121
Tryon, Governor William, 43, 57-63, 94, 118
Turner, A. L., 234, 248
Turner, Mrs. A. L., 224, 234
Turner, Clyde T., 271
Turner, Mrs. David, 184
Turner, E. C., 6, 147, 186-207 *passim,* 212, 223, 246, 249, 266
Turner, Ernest, 192, 266, 268, 271
Turner, Frances, 271
Turner, Herbert S., 184, 202, 230, 269
Turner, James, 40, 87
Turner, Jesse, 127, 128
Turner, Josiah, 127
Turner, John, 166, 167, 169, 188, 268
Turner, John Lewis (Jack), 234, 235, 271
Turner, Nellie, 213
Turner, Ralph, 213
Turrentine, Daniel, 100
Turrentine, David C., 132
Turrentine, James C., 127
Turrentine, Samuel, 127

Umstead, John, 88, 125

Vance, Zebulon B., 177

Waddell, Joseph A., 32
Wallace, Caleb, 79
Walker, Walter E., 205
Walsh, W. M., 200
Ward, William, Jr., 63
Ward, William, Sr., 63
Watkins, James J., 249, 270
Watkins, Tarleton H., 234
Watson, A. M., 167
Watson, James, 42
Way, J. B., 271
Webb, Mary Caroline, 163
Webb, Richard, 63
Webster, Betty, 271

Webster, Daniel, 271
Webster, Fay, 232, 242
Webster, Henry, 247, 248
Webster, H. W., 242
Webster, Mrs. L. R., 267
Webster, Ralph, 249
Webster, Robert, 271
Webster, Mrs. Robert, 232, 242, 268
Webster, Robert N., 249, 269
Webster, Roland, 270
Webster, Ruby Lee, 269
Webster, Ruth, 269, 271
Wells, C. P., 231, 248
Wharton, E. P., 205
White, Agnes, 189, 216, 268
White, Bettie, 188
White, Charity, 99, 269
White, David, 245
White, Dorothy, 216, 217
White, Fannie, 178
White, Frankie, 188
White, George W., 246
White, Henry, 36
White, Hugh, 36
White, James Ira, 149, 169-71, 176, 178
White, Mrs. James Ira, 196
White, Jennie, 169, 197
White, J. Harvey, 205
White, John, 203
White, J. R., 186, 196, 197, 200, 216, 246, 247, 266
White, Mrs. J. R., 216, 217
White, J. S., 211, 227
White, Mary, 192, 268
White, Mary Jane, 202
White, Mildred, viii, 183, 189, 192, 268
White, Moses, 36
White, Paisley, 178
White, Robert F., 157
White, Robert C., 184, 188, 198, 246, 266, 270
White, Samuel M., 143, 245
White, Stephanus, 36, 100
White, Stephen A., viii, 40, 100, 109, 110, 141-157 *passim*, 166-189 *passim*, 202, 207, 246, 247
White, Mrs. Stephen A., 176
White, Stephen A. V., 202
White, S. M., 168
White, Thomas, 149
White, W. E., 202, 205
Whitefield, George, 97
Whitfield, J. A., 247, 249
Whitsett, W. T., 208
Wiley, C. H., 159
Wilhelm, William F., 168
Willard, A. A., 169
Willard, Susan, 168, 169
Williams, Donald E., 218
Williams, John, 42
Williamson, George, 186
Willis, James, 100
Willis, Mary, 145
Wilson, Addison, 20
Wilson, Alexander, 99, 127, 145-148, 156, 158, 246, 266
Wilson, Eugene, 249
Wilson, Mrs. Eugene, 268
Wilson, George, 63
Wilson, Goodridge A., 172-74, 199, 200
Wilson, Goodridge A., Jr., 173
Wilson, Grace Ann, 172
Wilson, John, 63, 158
Wilson, J. Clay, 246, 248
Wilson, Joseph R., 169
Wilson, Mary, viii, 89
Wilson, M. E., 169
Wilson, Oscar, 205
Wilson, Robert, 246
Wilson, Thomas, 63
Wilson, William Venerable, 172
Wilson, Woodrow, 169
Winnindale, 22
Witherspoon, John, 68, 126
Witherspoon, Robert, 24
Wood, Abraham, 15
Wood, John H., 247, 248
Wood, William C., 248
Woodmason, Charles, 43

Yeardley, Francis, 8, 9
York, William, 178

Zachary, Fleming, 249

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